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# THE QUARTERLY

# JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 Cor. ii. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

Jerome in Ep. ad Eph.

VOL. III.

1851

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# THE QUARTERLY

# JOURNAL OF PROPHECY.

JANUARY, 1851.

## Art. I.—THE BURDEN OF PRINCES.

It is no politician, musing over theories of government, that writes the following pages. It is no republican, no hater of thrones, no leveller of ranks, no despiser of dignities, no advocate of fancied rights whether regal or popular, no denouncer of imaginary wrongs, that ventures to prefix such a title as the above to his meditations.

We write as Christian men, looking round upon a world which, though we have left, we still pity and yearn over. We write as expositors of God's Word, believing that what He has given as his warnings to princes, must be profitable, both to them and to the people over whom they rule. We write as men who believe that the days of earth are numbered, that its crowns are falling, that its thrones are rocking, that its palaces are crumbling, that its glory is departing. The time of its gay song is well-nigh done, the noise of its viols is ending, its court-pomp is passing away, its purple is fading, its feast-halls are emptying, for its crisis is at hand, and its millions are beginning to muster for the battle of the great day of God Almighty.

For such a time it is that the messages from God to the princes and rulers of earth are specially fitted. God has not given them irresponsible thrones, nor given them sceptres to wield after their own pleasure, nor set them in judgment-seats to act and speak as if their decision were final, and their sentences beyond the possibility of appeal or reversal. All earthly sentences from the first ever pronounced are now *under appeal*. They are on their way to the highest court



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of appeal, and though they must of necessity have all the force of *interim acts*, yet they are all, small and great, standing over for review, awaiting the arrival of the Supreme Judge and the decision of the highest Court, from which there is no appeal, whether confirming or reversing the proceedings of earthly judges, and all whose sentences are according to righteousness and truth.

All along God has been reminding the kings and judges of the earth of the tenure by which they hold office, under Him, and of the appeal which lies to Him from all their proceedings, even in the case of the poorest and most helpless. All along He has been giving them instructions how to rule for Him, how to govern the earth in the absence of His Son, how to care for those over whom He has set them. So that they are without excuse if they oppress or misgovern, or forget *by* whom and *for* whom they reign. But as the world grows older, and as the tenure of their office is drawing to its close, He multiplies these instructions and warnings. For He sees that they are ruling for self, not for his Son; for self, not for the people whom He has intrusted to their care. Hence those Psalms which refer so specially to the state of the world in the last days, just before the Advent, take up this subject and abound with special messages to the princes of the earth. God would not have them unwarned. He would not overtake them by surprise. And He sends to them their particular instructions, telling them the things he expected of them; telling them His disappointment in finding His world misgoverned and ruined, and giving them *final* warning ere He sends the Supreme Judge, who is to set them all aside, to review all their proceedings, to re-judge all their judgments, nay, to set in judgment upon themselves.

In the present day these messages to princes come with peculiar power. God is now putting earth's rulers upon their last trial; and by His shaking of their thrones He is reminding them of the coming reckoning. For the last twenty years God has been specially speaking to rulers. His voice has rung through Europe as a word of solemn warning. Every event has spoken to them with a plainness not to be misinterpreted or turned aside. It is as if now for the last time He were calling their attention to His written instructions in His Word, that they may repent and amend, and save their own souls, if it be too late to save their kingdoms. Daniel's message to the king of Babylon is now God's message to the potentates of Europe,—" Wherefore, O king,

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let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquillity." And surely the events of the last two years, crowding upon each other in dread confusion, have had this as their solemn and most special burden.

And now, O kings, be wise !
Be corrected, O judges of the earth !
Serve Jehovah with fear,
And rejoice with trembling !
Kiss ye the Son ! *
Lest He be angry and ye perish from the way ;
For in a little shall his anger kindle !
Blessed all they that trust in Him !

But there is one of these "burdens of princes" that we would now call attention to more particularly, as from first to last it is entirely addressed to the rulers of the earth. We mean the eighty-second Psalm. That Psalm sets forth to us God's watchfulness over the earth and all that it contains. His eye is both upon rulers and ruled, the judges and the judged. He looks for judgment, but behold oppression ; He listens to hear what sounds may be coming up from its inhabitants, but He hears only a cry, the cry of the afflicted and the misruled. He then summons his vicegerents whom He has set in power, and utters his displeasure against the injustice taking place, and his determination to bring it to an end. Then He lets us see his ultimate design in reference to the earth, viz., to supplant and supersede these unfaithful judges,—to introduce His own faithful and righteous King,—to give Him the heathen for his heritage, the whole earth for his possession.

We divide the Psalm into the following parts:—

### I.—THE SCENE.

Verse 1. God is standing in the assembly of God.
In the midst of the gods he will judge.

* It is curious to observe that here the Septuagint reads δραξασθε παιδείας, "receive instruction," instead of "kiss the Son." The Vulgate has "apprehendite disciplinam ;" but Jerome lets us know that the Greek here is at variance with the Hebrew. Augustine's remark is, "intelligite et erudimini," for he follows the Vulgate without adverting to the difference, as he was no Hebrew scholar.



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He summons his representatives, who, because they are his representatives (" a divine sentence is in the lips of the king," Prov. xvi. 10), are called " gods." He gathers them together into one august assembly that He may speak with them face to face. He takes his place in the midst of them, and calls them to account for the exercise of their vicegerency; for He hears that there has been a mal-administration of power, an abuse of office. He demands a reckoning for their stewardship, for the cry has gone up to Him that all has been mismanagement and wrong. He appears among them as " He by whom kings reign and princes decree judgment," as the Sovereign among his vassals, as Prince of the kings of the earth, King of kings, and Lord of lords. Such is the way in which God deals with those whom He calls gods, and to whom, in the absence of his Son, He has intrusted the government of the earth, to see if it be possible that they can rule it. And while these words give forth an admonitory message to princes, they have something to say also to the subject. They say, " be subject to the powers that be;" " speak no evil of dignities;" abjure the irreverent, disloyal, insubordinate, rebellious, murmuring spirit of the times. Stand aloof from those who seek to undermine authority. Beware of the leaven that is abroad, decomposing, equalizing, overturning every thing in the State. Learn God's order of the world, that it is a kingdom, not a republic, that is His model; and that it is for teaching us what He is ere long to establish on the earth that He has set up and still keeps up those earthly types of dignity, authority, and honour. Learn that the source of power is neither in kings nor people, but in Him who standeth in the assembly of God, and judgeth among the gods.

## II.—THE EXPOSTULATION.

Verse 2. How long will ye judge in iniquity,
And the faces of the wicked will ye lift up?

He has heard the sighing of the needy. It has gone up into the ear of the Lord of Sabaoth. He has heard the pleading of the injured widow—" Avenge me of mine adversary." He has marked the injustice, the partiality, the preference of the ungodly. (See Isaiah i. 21—23; v. 7—23; x. 1, 2.) And now his forbearance is well-nigh exhausted. He cannot tolerate much longer this sad misrule. He must interpose. " For the oppression of the poor, for the sighing

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of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." But before doing so He gives one warning more. He will try what expostulation will do; for He is most unwilling to smite. He is full of compassion, even to the most stubborn and high-minded. He would fain give these rulers a little longer time to repent, that they may be saved from the overflowing judgments which are ready to burst upon their thrones. He pities nations; He pities kings; He is long-suffering and slow to anger, of great kindness, and it repenteth Him of the evil.

### III.—THE EXHORTATION.

Verses 3 and 4. Judge ye the poor one and the orphan;
The afflicted ones and the needy ones do justice to;
Deliver the poor one and the oppressed one;
From the hand of the wicked ones deliver them.*

Thus He admonishes and exhorts the great congregation of the assembled princes, reminding them of the end for which they had been set on thrones, and calling on them to consider that end and fulfil it. It is not for personal honour that they have been raised up; it is not for the enjoyment of courtly pomp and splendour that they have gotten a place and a name above the rest of their fellows; it is not for the indulgence of their lusts, or the gratification of their wills, or for larger opportunities of getting vent to their capricious selfishness, that they have been intrusted with earth's gold and arrayed in the world's purple. It is for the administration of laws, for the upholding of order, for secur-

* Some of our readers may perhaps remember here the great poet's enumeration of

. . . . . "the king-becoming graces,
As justice, verity, temp'rance, stableness,
Bounty, perseverance, mercy, lowliness,
Devotion, patience, courage, fortitude."

And Seneca (Medea):—

. . . . . "hoc reges habent
Magnificum et ingens, nulla quod rapiat dies,
Prodesse miseris, supplices fido lare
Protegere." . . .

And Claudian:—

"Tu civem, patremque geras; tu consule cunctis
Non tibi; nec tua te moveant, sed publica vota."

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ing equity and righteousness, for the restraint of man's boundless selfishness, for the protection of the weak against the strong, the few against the many, that they have been constituted God's representatives. Such is the design of their office; the end for which God has placed the crown upon their head, and the sceptre in their hands. But He sees that they forget this; that, instead of fulfilling their high calling, they are taking their pleasure, standing aloof from their fellow-men, aggrandizing themselves, nay, using their power for unrighteousness, and turning their sceptre into an iron rod. Seeing all this He summons them, and comes into the midst. He lifts up his voice and calls on them to remember their office, just as He has of late been so solemnly doing to the sovereigns of Europe. "Have you fulfilled your office? Have you used your power aright? Have you remembered me in using it? Have you remembered the poor and needy, the afflicted and the fatherless?" What answer can the world's princes give? The exhortation may be the last they are to receive ere the iron rod of the avenging Judge comes down upon them, crushing them to pieces, crumbling their thrones, and making their kingdoms like the chaff of the summer threshing-floor.

### IV.—THE REFUSAL.

Verse 5. They have not known, and they will not understand;
In darkness they will walk!

No voice of warning can pierce their ear. They are as the deaf adder. Intent on pleasure, bent on selfish indulgences, pursuing ambition, delighting in pomp, carrying out their own capricious wills, they will not listen to reproof, though it comes not from their subjects but from their Sovereign, not from man but from God. Their proceedings all along have been marked by ignorance, blindness, folly; and in this they persist. They hate the light, they love unrighteousness; they will not learn. Security has taught them nothing in time past; insecurity is teaching them nothing still. Prosperity has taught them nothing; adversity is equally unavailing. Neither mercy nor judgment reaches them. They close both eyes and ears. "They have not known, neither will they understand." Some exceptions there have been to this;—brighter gleams in this dark scene of sad history. In some respects our own land stands out as a noble exception. With all its ills, and faults, and misgovernment, there is

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more of high principle and strict justice in the judgment-seats of our kingdom than has been exhibited in any nation of the earth. Bribery, legal persecution, deliberate unrighteousness are things which dare not lift up their heads among us. And doubtless for this we are favoured of Him who loves righteous judgment. But still the general characteristic of government in our world is such as we have described above. And so it will be till the Lord come. Reformation of abuses, change of constitutions, the force of public opinion, are much insisted on as quite sufficient to accomplish all that is needed. But in vain. Man's selfishness remains the same, and no reforms can reach the real seat of the disease. Yet mark how calmly these words of the Psalm are spoken, and how simple and unexaggerated they are. "They have not known, neither will they understand." There is no angry outburst against the unrighteous judges; no furious utterance of vengeance; no bitter execration such as fills men's lips, or breathes through all the journals of our day, self-styled "liberal." No; the language is that of august and solemn dignity; nay, it is that of mild forbearance and tender pity. "They know not, neither will they understand." How like the words of Him who said in the sorrowing language of disappointed affection,—"Ye will not come to me that ye might have life." How like the words of Him who wept over doomed Jerusalem, longing to gather her that would not be gathered; to bless her that would not be blest!

### V.—THE CONSEQUENCES.

Verse 5. All the foundations of the earth shall be moved.

Failing in the discharge of their high trust they bring on the world's day of confusion and disaster. Their abuse of power ends in the ruin of all things. God set them up in order to consolidate and cement and clasp together the different parts of this world. But they fulfil not their office, and the earth becomes clean dissolved,—that state of things is introduced which is described by the Prophet Isaiah in his twenty-fourth chapter. The roots of government are torn up; the foundations of the earth are shaken; society is disorganized, decomposed, dissolved! This terrible derangement is here traced by God himself to its true cause, and declared to be the fruit of misgovernment and unrighteous judgment. It is vain for rulers to blame a rebellious and headstrong people; it is vain to ascribe the evils of the day to

the wide-sown seeds of infidelity and anarchy among the nations. God will not allow rulers to forget that they themselves are first of all guilty. Had they discharged aright their office and ruled in the fear of God, would there have been now a revolting people, or would there have been heard the cry of nations breathing vengeance? Is it not the misgovernment and oppression of rulers that has generated the explosive force that is now tearing empires asunder, and splitting into a hundred fragments the solid rocks of ancient constitutions and dynasties? This may be a most unwelcome truth, and they who proclaim it may be ranked among the abettors of anarchy. Be it so. It is the truth of God; not the less needed because unwelcome; and it is a truth which in faithfulness we are bound to proclaim, even when most urgently enforcing subjection to the powers that be. That which is dissolving society, which is levelling ranks, which is unknitting communities, which is undermining thrones, which is corroding the strong pillars of empires, which is pouring out defiance against law, is an agency called into being and ripened into strength by the princes of the earth themselves. It is they to whom the world is indebted for the spirit of lawlessness which has infected the very air of earth, and is preparing the way for the Lawless One himself! Every act of misgovernment tells upon the world. It does not end with the wrong inflicted, but spreads itself on every side, and gives birth to an endless train of mighty results. Every act of misrule eats into the very core of social life, snapping some vital tie, dissolving some part of the cement which gives compactness and solid strength to the structure. Not one unrighteous sentence but goes to a future account, and tells ultimately upon the condition of the earth. The oppressor may say, "Oh, it is but a widow, it is but an orphan that is injured; it will go no farther." Ah, but was not the command "defend the poor and fatherless," and therefore not to comply with it is helping to tear up the foundations of the earth. Or the misruler may say, "Oh, it is but a saint that is wronged, or it is but a sect of Christians that will suffer; what matters it?" Ah, but all such deeds are telling fearfully upon the constitution of the kingdom, destroying the social structure, digging a mine not only under the thrones of kings, but under the very foundations of the earth. And shall we hesitate to lay our finger upon the world's fretting sore and trace its present evils to their source? The people are not guiltless. Far from it. Who but a fiend or an atheist would defend the wild outbursts of anarchy such as

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France has witnessed? But the rulers are at fault. They have not been a terror to evil-doers, nor a praise to them that do well. They have either perpetrated or winked at enormities. They have hated and proscribed the Bible. They have not taught the people. They have not given the nation a Sabbath. They have exalted Antichrist and done homage to Rome. They have cherished the false Church and frowned upon the true. They have sown the wind, and they are now reaping the whirlwind. With one hand they have torn up the foundation, and with the other they have plucked out the keystone. Need they wonder that the whole arch is falling to pieces above them, and that they find it so vain to endeavour, by scaffolding and underpropping, to prevent the total ruin of a fabric which they themselves had so recklessly undermined?

### VI.—THE SENTENCE.

Verse 6. I said, Gods are ye,
And sons of the Most High all of you;
8. Surely as man ye shall die,
And as one of the princes shall ye fall.

Such is God's sentence against earth's rulers for their unfaithfulness in office. It is a sentence which has been long on its way to them; its execution has been long deferred; for with its execution stand connected all the terrors of the day of infinite vengeance to the world. God lingers long, loving to spare, reluctant to smite; not willing that any should perish, but that all should come to repentance. But long-suffering has its bounds, and righteousness must at length have free course. The higher the elevation the deeper will be the shame and ruin; the greater the trust reposed in them, the more terrible will be the judgment that overtakes them for its non-fulfilment or betrayal. Their station screens them no longer. Their names of honour are no pleas for leniency or respite. Their thrones are no bulwarks, no battlements for defence in the day of evil, but surer marks for the thunderbolts of wrath. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down." (Isaiah ii. 10—22. See there the whole picture of ruin; see also Rev. vi. 15, 17.) Let us observe here:—

(1.) *The honour conferred by God.* He called them *Gods*, and *Sons of the Most High*, and in so naming them He implies the vast honour put upon them as well as the source of their

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dignity and authority. They are God's representatives, on whom He has bestowed His own name. They are made partakers of God's authority, dignity, power on earth. It is *He*, not *themselves*,—*He*, not the *people*, who has bestowed the honour and delegated the power. These honours and titles are not usurped or self-assumed, nor are they indicative of lordly pride or contemptuous arrogance on the part of the possessor. They are given by God, and as such are to be recognised and reverenced by us. Hence the sin of "speaking evil of dignities," or of uttering contempt against those whom God has set over us, unworthy though they be. Moses was commanded to say to Israel, "Thou shalt not revile the gods nor curse the ruler of thy people;" and Paul thus expressed himself, "I wist not, brethren, that he was the high priest, for it is written, Thou shalt not speak evil of the ruler of thy people." (Acts xxiii. 5.) Let us not then scorn the name of kings, yielding to the infidel clamour of these last days. It is God who has given them their seat and name. Let us not fret and chafe at the thought of rank and title and regal state. It is God's will that it should be so; and, did we but see into the nature of things and comprehend the divine ideal of a well-ruled world, we should see that such a state of things is unspeakably the best. Let us not murmur against the rulers of the earth, nor envy them their lofty thrones, nor their purple raiment, nor their jewelled crowns. These are God's giving, not man's usurpation. They are, moreover, types of the dignity and honour yet in store for the redeemed. "Kings and priests," a "royal priesthood," such are our names even now; and the glory which they imply is that with which we are to be invested when the true King shall be revealed and the great kingdom shall come.

(2.) *The sentence pronounced.* "As man ye shall die; as one of the princes shall ye fall." Ye shall die as other men die, —undistinguished, unheeded, unhonoured, perhaps unwept,— not buried in the sepulchres of kings. Ye shall fall like Lucifer, son of the morning, cast out like an abominable branch, (Isaiah xiv. 12,) like Egypt, or Asshur, or Elam, or Meshech, or Tubal (Ezek. xxxii. 17—32); their "graves are set in the sides of the pit, they are slain, fallen with the sword, going down uncircumcised into the nether parts of the earth, bearing their shame with them that go down to the pit."

Who is it then that is shaking the thrones of Europe? God himself! God has risen to call rulers to account, and He is making them feel that it is *He* who is speaking,—

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speaking to them in that wild roar of anarchy that is gathering round their palaces. It is not man that is wielding the sword of vengeance. It is not man's might or fury that is accomplishing these scenes of terror and of wonder, that are unfolding themselves. It is God. He has summoned his legions. He has marshalled his hosts. He has unsheathed his glittering sword "bathed in leaven," and is now bringing it down for judgment upon Christendom; nor shall it again be sheathed or cease its work of death till his own right hand and his holy arm have gotten him the victory. There is now no safety, either for rulers or ruled, save by taking the side of God, and ranging under His banner. There is no refuge from the world-wasting tempest save in the clefts of the rock. There is no security from being crushed under the weight of falling thrones, or swept away with crumbling kingdoms, like the chaff of the summer threshing-floor, save by being found in Him who is our shield, our shelter, our hiding-place, our pavilion in the day of storm and battle.

### VII.—THE CRY.

Verse 8. Arise, O God,
Judge the earth!
For thou shalt inherit all nations.

These words may be the utterance either of a command or a prayer. If they are a command, they are the utterance of the Father addressing the Son; if they are a prayer they are the words of the Church calling on the Son to arise and take to himself his great power and reign.

(1.) *Take them as the Father's words.* It was He who said, "Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm cx. 1.) It is in obedience to the Father's will and in fulfilment of the Father's purpose that he continues to sit there until the time appointed. Then He who said to him "sit" shall say "Arise." The Father calls him by the name of GOD, just as in the 45th Psalm, "Thy throne, O God, is for ever and ever." He is the GOD mentioned in the beginning of our Psalm; it is *his* name that is given to princes and judges; and when they dishonour that name, then He to whom it belongs arises and vindicates its honour. How soon the Father's voice may be heard saying, "Arise!" and in answer to it, how soon may the Son arise and judge! "The end of all things is at hand." We may daily be expecting "terrible things in righteousness,"—"the punishing of the host of the high ones that are on

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high and the kings of the earth upon the earth." (Isaiah xxiv. 21.)

(2.) *Take them as the Church's cry.* The saints have been specially made to feel the oppression of the evil judges, —"wearing out the saints of the Most High." They see the increasing misrule over the earth, and they cry, ARISE. They see the needy and the orphan suffering, and they cry, ARISE! They hear the groans of creation, and they cry, ARISE! They feel the universal shakings, all things out of course, and they cry, ARISE! They mark the growth of Antichrist, and they cry, ARISE! They long to see a peaceful, happy, holy, well-governed world, and they cry, ARISE! (See Ps. vii. 6; xliv. 26; lxviii. 1; cii. 13.) Thus it resembles the closing prayer of the Apocalypse, "the Spirit and the Bride say, COME;" and it resembles the longing of the spouse, "Make haste, my beloved, and be thou like a roe or a young hart upon the mountains of spices." (Cant. viii. 14.) As if they would say, "O thou whose name is truly GOD, who alone art worthy of the name, who alone can be Jehovah's representative and vicegerent, arise, judge the earth, for thine is the kingdom, the power, and the glory."

For eighteen hundred years He has been *sitting*: He is afar off: He interferes not. Only once has He *arisen*, and that was when his martyr Stephen was falling under the stones of his enemies (Acts vii. 56); just as He shall yet arise when his little band of believing witnesses are falling under the sword of their persecutors. But, since then, He has not arisen. He allows matters to take their course. Sentence against an evil work is not speedily executed. He lingers still; for it is the mercy-seat which He now occupies, and that to which He comes is the throne of judgment. His lingering is in love,—deep, vast, unutterable love,—love that survives many a rejection,—love that coldness, hatred, rebellion, have not quenched,—love that leans down in sad fondness over its unworthy objects, and yearns with more than parental tenderness over this vile, but still well-beloved earth. What a message does this lingering bring to this unprepared world, that rejects his grace and refuses to be blest,—that lingers on in its Sodom-plains in spite of warning and entreaty. *He* lingers in love; *man* lingers in hatred. *His* lingering is the expression of his willingness to bless; *man's* lingering is the expression of his determination not to be blest. Everything on earth—each object, each event, each passing day—has a voice which says, *Arise*: yet He lingers. The world's long misery and misrule say, *Arise*: yet He lingers. The groans of creation say, *Arise*: yet He lingers. The cruelty and

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selfishness of earth's mighty ones say, *Arise:* yet He lingers. The tears of his suffering Church say, *Arise:* yet He lingers. The sighing of scattered Israel says, *Arise:* yet He lingers. Each sad sick-bed, each cold death-bed, each bitter parting, each opening grave, says, *Arise:* yet He lingers. Each new tumult, each war, each revolution, says, *Arise:* yet He lingers. Each wasting pestilence or famine, each dark storm or wasteful earthquake, each smoking battle-field or dreary dungeon, says, *Arise:* yet He lingers. Each swoln river, each tossing wave, each frost-bound plain, each snow-wrapt mountain, each heavy cloud, each leafless tree, says, *Arise:* yet He lingers.

Not that He heeds not the groans of creation or the voice of his turtle-dove that sits lonely in her olive-grove, cowering beneath the wintry blast and sighing for spring; Not that He has not "respect to his covenant," or loves to see the dark places of the earth full of the habitations of cruelty. No; it is in love that He lingers. It is because He has no pleasure in the death of the sinner, no desire to hasten on the last withering curse, no delight in pouring out the viols of his wrath upon a heedless world,—a world that has had the curse and the blessing presented, yet has chosen the curse; a world that, rather than have God for its governor and Christ for its king, will risk the devouring fire and brave the horrors of the darkest night that has ever fallen upon earth, and encounter the eternal ruin which must be its irreversible and unendurable doom.

But the cry proceeds, "Judge the earth!" These rulers have failed to judge it, though thou hast tried them long. Judge thou it. Nothing but this will do. A change of law will not do; reforms will not do; remodelling of constitutions will not do; republics will not do. Only one thing will do: a change of *dynasty!* Thou must come and displace all these rulers. There is no remedy for a ruined and misgoverned earth but one. THOU must ascend its throne: THOU, its own true king, long-expected, long-desired. Thou must take the sceptres from the hands of these misruling monarchs, and reign thyself in righteousness.*

* To judge, according to Scripture usage, means *four* things:—1. *To hold a judicial court* for the trial of the accused: Exod. xviii 13, 16, 22; Dan. vii. 10; Ps. cix. 7; Isa. xvi. 5; Rom. xiv. 10. 2. *To execute vengeance*. 1 Sam. iii. 13; 2 Chron. xx. 12; Ps. cxlix. 9; Ezek. vii. 3; viii. 27; Rev. xviii. 8; xix. 2, 11. 3. *To vindicate the righteous:* Deut. x. 18; Judg. ii. 16—18; Ps. vii. 11; x. 18; lxxii. 2; ciii. 6; Prov. xxix. 14; Isa. i. 17; Jer. xxii. 16. 4. *To rule, or reign:* Judg. iv. 4; x. 2; xii. 7.

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This, then, is our poor world's only hope, its one resource; all else is vain. There is nothing to fall back upon but this, in the midst of that anarchy that is unknitting the communities of earth: this is the only anchor that can hold us fast in the midst of the storm that is at hand. *We* have a Judge, *we* have a King. Though the world's judges and kings should all be found unfaithful, *we* have One whose faithfulness has been proved, and to whom we look forward as the great successor of them all. They have been proved and tried, but it is found that they cannot be trusted with the world's rule. It has been a long trial, a patient one on the part of God: He has given them every advantage, every conceivable opportunity of doing well and fulfilling their stewardship. But it has been demonstrated by ages of history that they are not fit for rule; they have been weighed in the balances and found wanting; their trial is just about to close. The great demonstration of ages as to man's total incapacity to rule is now nearly consummated; the evidence is summing up, and the decision will soon be given. Then shall the handwriting be seen upon every palace, "Mene, tekel;" and the whole world shall read it, written legibly by the finger of God.

What are the thoughts of our statesmen and men of the world in these days? They are thoughts of bewilderment, perplexity, and trouble. The wisest of them are utterly confounded. They see no hope. Nothing seems to lie before them but an era of war, bloodshed, anarchy, wretchedness, calamity. Of anything better they have no real expectation. The evil, they think, may be repressed and restrained for a few years; but, ere long, it must take its unobstructed course. And they tremble while they strive to calculate or conjecture what that course may be, for they see no dawn beyond the night, no calm beyond the storm; the evil is too great and too wide to be ultimately crushed by any resources that they are acquainted with. It may not be quite ripe for the outburst, but that is all that they can say. They know of no balm for the world's bruises, no binding up for its running sores, nothing wherewith to staunch its ever-bleeding wounds. In all their State policy and diplomatic wisdom, they know nothing that can re-knit its broken members, nothing to heal the sickness under

(See the Book of *Judges* throughout, in which book we have the best illustration of what the meaning of *judging* really is); 1 Sam. ii. 10; Ps. ix. 8; xcvi. 13; cx. 6; Isa. ii. 4; xi. 3; xxxii. 1, 16; xlii. 1—4; Jer. xxiii. 5; xxxiii. 15.

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which it is wasting away; they can devise nothing for bringing back its lost peace or order or obedience or prosperity. These seem gone for ever. Their hearts fail them for fear, and for looking after the things that are coming on the earth. It is a sad and thankless thing now to hold the reins of government, for the foundations of the earth are out of course.

But the thoughts of the saint are those of hope and cheering anticipation; he sees, indeed, a world falling to pieces, but he sees a hand ready to reconstruct and reconstitute and bless it with peace and order and stability far greater than it has yet enjoyed. For he has promise of a glorious era still to come; and he can plead, "Arise, and judge the earth, *for* thou shalt inherit all nations;" that is, There is a promise to thee that it shall be so, and on this promise I rest, expecting the day when the inheritance of the earth shall be thine. (Ps. ii. 8.) He sees unrighteousness and oppression on the one hand, and anarchy, sedition, insubordination on the other: but he looks peacefully beyond all these to the day of order and obedience and holiness and universal joy. He knows the remedy that shall, ere long, be applied to the world's festering wounds, and he pleads for its speedy application. He sees, and that not afar off, the coming of Him who is to deliver creation from its bondage of corruption, who is to break in pieces the oppressor, who is to set up a righteous throne on earth, and, with his risen saints, reign over a restored creation, a holy world.* And in taking up

* In a work entitled, "Short Meditations on the Psalms," the following remarks occur:—"We may add, on this Psalm, that it helps us to see the contrast between the past and present dispensations. Then it was that God constituted earthly gods, or judges, representatives of his power and government, among his own people. But now it is the Son sent forth from heaven, full of grace and truth; not again the representative of judgment in the world, but the minister of grace to the world. A judge, or earthly god, was the expression of the time then; the Son of the Father, full of grace to sinners, is the expression of the time now. But judges, or earthly gods, are still owned as of God. This Psalm assumes that, for it exhibits their removal when the Lord takes the kingdom in the latter day. But they do not form the character of this dispensation. Grace to sinners does that." (P. 103.) If "judges, or earthly gods, are *still* owned as of God," how can the present dispensation be contrasted with the former in this respect? If they had ceased when Christ came, it might have been so. "They do not form the character of the dispensation." Nor did they ever do so. What! Did the existence of kings "form the character" of the Jewish dispensation? What idea can the author have of the Jewish dispensation? Or are kings and rulers mere "representatives of judgment," and not of mercy? Has rule or kingship

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these closing words of a Psalm, he is at once carried back to that other which celebrates the coming reign:—

O God, give thy judgments to the king,
And thy righteousness to the son of the king.
He will judge thy nation with righteousness,
And thy poor ones with judgment.
The mountains shall bring peace to the nation,
And the hills, with righteousness.
He shall judge the poor of the nation,
He shall save the sons of the needy one,
And shall crush the oppressor.
They shall fear thee along with the sun
And before the moon,
Generations without end.
He shall descend like rain upon the mown grass:
As showers that water the earth.
In his days shall flourish the righteous one;
And abundance of peace shall be till the moon be not.
And he shall rule from sea to sea,
And from the river unto the ends of the earth.
Before him shall bow down the dwellers in the wilderness;
And his enemies shall lick the dust.
The kings of Tarshish and of the sea-coasts shall bring an offering:
The kings of Sheba and Seba shall bring a gift.
Yea, all kings shall bow down to him:
All the Gentiles shall serve him.
For he shall deliver the needy one who cries;
And the poor one, and him for whom there is no helper.
He shall have pity upon the poor one and the needy one,
And the souls of the needy will he save.
From fraud and from violence he will redeem their soul:
And precious shall be their blood in his eyes.

nothing to do with grace? What idea can the author have of rule or judgment? Certainly not a scriptural one, else he would never have made such a statement. And lastly, how is it possible to bring out a contrast between these two things, *kingship* and *grace;* saying, *kingship* marked the one dispensation, *grace* the other! How incongruous! Just as if one were to say, "The early history of Britain is marked by the rule of kings, but the history of the world now is marked by the circulation of Bibles." Besides, this Psalm has special reference to the *present* dispensation, not to the Jewish one. The volume contains much precious truth and many valuable hints on the Psalms; but there is a continual over-refinement and over-straining, both in comparisons and contrasts, that darkens instead of clearing up the Word of God.

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And he shall live, and they shall give him of the gold of
Sheba:
And they shall pray on his account continually;
All the day shall they bless him.
A handful of corn shall be in the earth, in the top of the
mountains;
Its fruit shall shake as Lebanon:
And they shall flourish from the city as the grass of the
earth.
His name shall be for ever!
Before the sun shall his name endure!
And they shall bless themselves in him:
All the Gentiles shall call him blessed.
Blessed be Jehovah,
God, the God of Israel,
Who is doing wondrous things alone!
And blessed be the name of his glory for ever:
And with his glory shall be filled all the earth!
Amen, and amen!
Ended are the prayers of David the son of Jesse.

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## Art. II.—THE YEAR OF JUBILEE.

God inhabiteth eternity; man is a creature of time; his existence is derived and dependant; while he remains in this world he is identified with time, though bound for eternity. The High and Lofty One condescends to man, and trains him up for eternity by teaching him to notice time in its flight, and rightly to improve it as it flies. Thus various eras are marked off, and various times and seasons appointed to commemorate particular events, and also to typify coming glories. In thus acting God has an end in view worthy of himself. None of his institutions are unmeaning; all are intended to reveal his wisdom and goodness, and to subserve the purposes of his moral government and covenant love.

God's wisdom and goodness are specially seen in the institution of the weekly Sabbath; and may likewise be traced in the Sabbatical and Jubilee years, which were Sabbaths on a more extended scale; the first occurring once every seven years, and the second every fifty years. All these institu-



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tions were types of "good things to come," even of "the acceptable year of the Lord," and the everlasting state which follows upon the millennial period.

Under the Christian dispensation there is no Divine warrant for keeping a Jubilee; yet the lapse of another fifty years is an event which should suggest matter for serious reflection. Most persons consider the term fifty years a remarkable one, as regards individuals, communities, and institutions; and the Jubilee of each is celebrated with some tokens of rejoicing. Since the Christian era commenced, thirty-seven Jubilean periods have passed away, carrying with them about sixty generations of earth's population. We have now *completed* the thirty-seventh, and a most eventful one it has been. There is a proneness in each generation to magnify the relative importance of its own times; the past we in a measure forget, the future we are ignorant of, only as we see its outline on the chart of prophecy; the present is with us, we are actors in it, are affected by it, and consequently are in danger of overrating it. Yet, after all, it would, perhaps, be difficult to fix upon any fifty years more productive of great events, more prolific in discoveries of various kinds; or, what is of still greater importance, more clearly indicative that "the time of the end," with all its terrors and glories, is drawing nigh.

The commencement of this period was filled up with a fearful struggle. Europe was a vast battle-field where nation contended with nation, and on which ambition and military glory shed down their baleful beams, destroying the lives of millions, and desolating, or else disturbing the homes of millions more. Then came peace, the longest we suppose which the bleeding world has ever enjoyed; a peace not altogether undisturbed and broken, but interspersed with many petty broils and sundry revolutions; and also accompanied with continual fear and foreboding of a coming storm, which some political seers prognosticated would be the most terrible of any ever realized. About three years before this last fifty years closed, it seemed as if all these forebodings were about to be realized; a shock was felt which made the world to reel; a shock which tossed monarchs from their thrones, and turned hoary institutions, which seemed deeply rooted in society, upside down. Many exclaimed, "The last vial is being poured out!" "The Lord is at hand, even at the door!" While others, who desired not the Lord's advent, or earth's deliverance delayed, looked wistfully towards the *east* for the signs of the morning; longing to see

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a movement among the tribes of Israel, and also doubting in their hearts whether the witnesses were yet slain, or the former vials yet poured out. While all parties were thus looking on anxiously, a lull in the storm took place; the tide of democracy rolled back, thrones became re-occupied, and things returned almost to their former position. All this commotion was the *prelude* of the storm, but not the *storm itself;* a few drops, but not "the plague of the hail." Still no one can tell what a day may bring forth, or what a short time may accomplish, or how near the Lord may be. Let us watch and work. While we look for the Living One, let us live to Him who died for us; witnessing while He gives us the opportunity, and working in the sphere in which He places us.

Time would fail to mention the discoveries in science which have been made during the last half-century,—to enumerate the extraordinary characters who have appeared upon the stage,—or to describe the Societies which have sprung into existence, and which have been honoured of God to promulgate much of his truth, and fulfil many of his gracious purposes. All these things have tended to make the last fifty years full of deep interest. But there is one point which should awaken still deeper solicitude. What of the Church of God and its spiritual condition? It has increased, certainly; is it "the increase of God?" The stream of profession has widened; has it deepened also? Or does the noise we hear, proclaim its shallowness? Are we as a professing people receiving an education calculated to fit us for coming times of trial? Are we also receiving "a kingdom which cannot be moved?" And is it our first and great desire "to have grace whereby we may serve God acceptably, with reverence and godly fear?" It will be well for each of us to consider these and similar questions as addressed to us personally; and to endeavour to answer them as in God's sight, for it is a poor thing for a man to lament the low state of others, while he himself realizes little of the life of God in his own soul.

When the believer has scrutinized himself, and sought in simplicity and sincerity to get near to God, feeling that his first and great concern is to realize the words of Jesus, "Abide in me;" "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," (John xv. 7,) let his next concern be honestly to get the following question answered,—"WHAT IS MY MIS-



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SION ?" We are living in stirring times ; some are throwin all their energies into scientific research,—some are busily employed in removing what *they* consider are political and religious abuses,—others are laying out all their energies in ameliorating the condition of man by sanitary improvements, or educational movements : without condemning these things, or sitting in judgment on others, surely it behoves the Christian to ask,—"*Is this my mission?* Is this the sphere where *my* best efforts should be expended? Can I serve souls *here?* Can I manifest all the truth, the saving truth of God in this way? May I confidently expect the Spirit of God to go with me *here,* and bless me in my deed?" Surely the times call for witnesses; witnesses from God to man ; witnesses for the truth ; and about salvation, judgment, and eternity. Surely to all his saved ones God looks and says, " Ye are my witnesses ;" " Hold ye forth the word of life, in the midst of a dark generation!"

From this glance at the *chronological* Jubilee which has passed away, we propose to endeavour to enter upon the consideration of the Jubilee as brought before us in the Holy Word. The Jewish Jubilee,—the Gospel Jubilee,—the Jubilee of heaven,—the Jubilee of earth, may all profitably engage our attention!

The term Jubilee carries our thoughts back to the clouds and shadows of the former dispensation; but these clouds being illumined by Messiah's glory appear very beautiful; they are part of the garniture of those heavens of revealed truth, which, more than the material heavens, " declare the glory of God ;" in those cloudy institutions we find a tabernacle, a pavilion for the Sun of Righteousness; and as we gaze upon them HE bursts upon our view as " a bridegroom coming out of his chamber." The types no longer hide the truth; but type and antitype mutually illustrate each other. The type is seen to be most expressive in the light of its antitype ; while the antitype appears more beautiful, and is seen more in detail as studied in connexion with the type. Such being the case, we should still look upon these types as containing rich stores of truth and blessing; they are not worn out and exhausted mines, but mines only very partially worked as yet. If we search them diligently as for gold, we shall be amply rewarded, and perceive the wisdom of the determination of the spouse, " until the day break, and the shadows flee away; I will get me to the mountain of myrrh and to the hill of frankincense." Many

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of the good things shadowed forth by them are yet to come, and we should therefore study them not only to find an object of faith, but a subject for hope.

The meaning of the word jubilee has been a matter of some controversy. Some derive it from *jubal*, because it was a year of mirth: some from *yaval*, to restore or bring back. The Septuagint renders it, *remission*, and Josephus, *liberty*. Others derive it from the word *Jobel*, which they suppose signifies some particular sound of a trumpet distinguishable from any other. Some think that the times of the restitution of all things (Acts iii. 21) refers to this very word.

If some obscurity hangs over the derivation of the term *jubilee*, it is well that we have a clear revelation concerning the institution to which the term refers. The whole of Leviticus xxv. is taken up with it. The Holy Spirit has gone into many details, encouraging us thereby to search diligently into its meaning. We may consider it as a political institution, introduced by Jehovah as Israel's king, for the good of the nation whom He so tenderly loved and wisely governed; and it is impossible to read over this chapter without perceiving evident proofs of the condescending goodness of Israel's God. How happy might they have been as a nation had they obeyed his voice and walked in his statutes; and even when they failed through weakness or wilfulness, what a gracious provision did He make for receiving them when penitent, and restoring again to them their lost blessings!

The provisions connected with the Jubilee refer more especially to those trials, changes, and sorrows which come upon individuals in all ages, and among all communities. If any Israelite, through poverty, was obliged to sell his inheritance, or even to sell himself and so become the property of another, all was to be set right again at the year of Jubilee. Then the bondman was released and the alienated inheritance restored. The first blast of the trumpet was, as regards Israel, the knell of slavery and the herald of meetings, greetings, and rejoicings, better imagined than described. "It was (says M'Ewen) a time for restitution of all things in the commonwealth," and we may add, *that it was an undoing of man's doings and misdoings, and a re-establishing of God's own order;* and this we believe is the great thing typified by it, as will hereafter be shown.

Viewing the subject only as a political institution, many other important lessons are taught us. We learn that poverty may overtake God's children; they may have to part with

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their earthly possessions, and to take a low place in society. Let not such murmur at God's appointments, but look forward for "an inheritance that fadeth not away." We may also learn that God hates oppression and monopoly, that while he allows various gradations in society, sanctions the possession of property, and can sanctify riches as well as poverty, he loves not to see "house added to house and field to field." This law was an express provision, intended to counteract the tendencies of human nature, which are for the *few* to absorb the land and wealth of a nation, and to bring the *many* into a state of abject poverty and dependance. Thus God encourages the poor and instructs the rich; cheers the one in his poverty, and cautions the other in his prosperity; and though the *letter* of this institution is of course not binding upon us, yet we should cultivate its *spirit*, which can but be well pleasing to God. As one has beautifully said, "Till the eternal Jubilee comes, let each wipe away his brother's tear and bear his brother's burden." Israel's neglect of the Sabbatical and Jubilean institutions provoked the anger of God, and was one of the causes assigned for their captivity in Babylon. (See Jer. xxxiv. 8—17.) And this fact appeals very solemnly to those who, by unbelief, reject the glad tidings of the Gospel; and to those who give way to worldliness and selfishness, and neglect to practise its loving and self-denying precepts. The sinner with his vain excuses and the professor without the spirit of Christ will be alike ashamed when the last trump shall usher in the eternal Jubilee. Once more: the great lesson God intended to teach by the Jubilee was *dependance on Himself.* He told the Israelites, "The land shall not be sold for ever, *for the land is mine, for ye are strangers and sojourners with me.*" (Lev. xxv. 23.) God would show them *whence* their blessings came, and on *whom* they were dependant; and thus furnish them with motives for obeying him and loving each other. The believer will only act his part aright as he constantly realizes that he is a *sojourner with God, and a steward for God.* The first will keep him from taking root in the earth, and the second will stir him up to *lay out* on others rather than *lay up* for himself. Considering the temptations and hindrances of the present age, those who lay claim to the spiritual Israel would do well frequently to study the benevolent character of this institution, and that in the light of such passages as Deut. xv. 7—15; Isaiah lviii. 5—14.

We may next inquire, whether this institution may be

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considered as typical of the Gospel, and of Gospel times. We do not think that this is its *main intention*, although the glorious nature and beneficial effects of the Gospel *may be* set forth by it. The trumpet of the Jubilee was "a joyful sound;" it announced many blessings, removed much sorrow and created much happiness, and may thus be considered a type of the Gospel. But still it may be more proper to consider the Gospel itself as a herald of the glorious Jubilee. It is "the glad tidings of the kingdom," announcing the certainty of its coming, begetting a lively hope of an incorruptible inheritance in the sinner's heart, and endowing him with an earnest of "the glorious liberty of the children of God." On these accounts the Gospel may be called our spiritual Jubilee. It was predicted by the prophets, (Rom. i. 2,) proclaimed by angels, (Luke ii. 14,) preached by Christ the great herald of heaven's gladdest tidings, (Luke iv. 21,) and is perpetuated by the Church, whose high office it is in Christ's stead to beseech men to be reconciled to God, (2 Cor. v. 20,) and thus bring them from the slavery of Satan into the adoption of sons, into "the liberty which we have in Christ Jesus." Thus, without claiming this to be the great and final thing typified, we consider ourselves warranted in coming to this conclusion:—*that a preached Gospel in the hands of the Holy Spirit brings about the same effects spiritually that the Jubilee trumpet did literally.* Let it be observed that what gave such efficacy to the Jubilee trumpet was the *authority* of God. He appointed it to a certain end, and then it had in it all the authority of *law*, as well as all the kindness of *love*. Thus it is with the Gospel; it is "the perfect law of liberty;" it is most gracious in its nature, divinely adapted to bring about the most blessed results; by it the Holy Spirit works, and thus it becomes "the power of God unto salvation."

The trumpet of the Jubilee was sounded on the great day of atonement to teach Israel that all their national blessings came to them from mercy flowing through a sacrifice, and to teach *us* that the glad tidings of salvation would never have reached our world had not Jesus "offered himself without spot to God," and "put away sin by the sacrifice of himself."

The blessings proclaimed in the Gospel, and the happy state produced by it, are worthy of the sacrifice through which they flow. We can only enumerate some of them, and shall mention only those which the type before us suggests. Here is *liberty*. Liberty *from* sin, its crushing burden and

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defiling power; liberty to holiness, to happiness, and God; liberty to "enter into the holiest by the blood of Jesus," and to have "access into the grace wherein we stand." This liberty is by the truth, and those are free indeed whom it liberates; freed by the Son and made joint-heirs with him, to abide in the Father's house for ever.

*Restoration* also to forfeited blessings and broken connexions. *Remission* of all debts, so great in amount that the debtor could not even count them, much less pay them. Then comes *Rest*, ceasing from legal toil, with holy leisure to praise God, while the soul keeps its Sabbath by abiding in Christ. Then *abundance* of all good is enjoyed, for saints *in Christ* are "blessed with all spiritual blessings in him;" the land which they inhabit brings forth richly. This blessed state of things is accompanied with great *rejoicing*. Those restored and renovated ones *rejoice* in the Lord (Phil. iii. 1), rejoice while they work (Psalm cxxxviii. 5), rejoice amidst trials (Rom. v. 4), rejoice in hope (Rom. xii. 12); yea, rejoice in death itself (Psalm xxiii. 4). Their joy is holy joy, it strengthens them for all sorrow and service, and thus are they educated and trained up for the regions of perfect bliss. God declared to the Jews, "Ye shall hallow the fiftieth year, *it shall be holy unto you*," (x. 12,) thereby teaching them that he had a *moral end* in view in this political Institution. The nation was commanded to set some periods apart from all other time, that they might be set apart from all other people; and this is God's great end as regards the Gospel. "For the grace of God that bringeth salvation hath appeared to all men, *teaching us* that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." May we not, then, conclude with the Psalmist, "Blessed are the people that know the joyful sound?" They *are* blessed; they *shall* be blessed; they *should* be holy, happy, and hopeful. To walk in the light of God's countenance, to rejoice all the day in his name, is their high privilege; and "to wait for the hope of the righteousness of faith" is their high calling. While thus acting, they prove that they are "the true circumcision who rejoice in Christ Jesus," and thus "they come to the general assembly and Church of the firstborn, and to the innumerable com-

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pany of angels" (Heb. xii. 22, 23); and, while on earth, have communion with those who perpetually keep *Jubilee in heaven.*

What a glorious contrast must Israel have presented to other nations of the earth when they kept their Jubilee according to God's appointment! Peace, plenty, and prosperity reigned throughout their borders; every man sat under his vine and fig-tree, and songs of rejoicing were heard throughout the land. There was nothing like it in any other nation, nor is there anything like it in any nation now, for God is not yet the acknowledged and universal King of all the earth. But there is another world, where a constant Jubilee is kept; and if the Jewish tabernacle was typical of "things in the heavens" (Heb. ix. 23), and the Jewish Feast of Tabernacles of the gathering together of the great congregation (Rev. vii. 9—17), it may not be wrong to infer, that their days of happiness and years of rejoicing were typical of the better world; and that a year of Jubilee properly kept, shadowed forth the order, harmony, liberty, and joy of the upper sanctuary, with all its blessed meetings and greetings. Thither God is constantly gathering the meetened spirits of his redeemed; they enter into rest; "freed from the burden of this sinful flesh, they live with Him in joy and felicity." They have done with slavery and sorrow, they have rejoined the dear ones gone before, "they inherit the promises with them," and look forward, with unclouded hope and exulting anticipation, to the sounding of the last trump, the true Jubilee blast, when their bodies shall be redeemed and their Redeemer be enthroned King of all the earth. Truly, heaven must be a joyous world. No tears can fall, no sighs can be heaved, no regrets can be felt, no want can be realized, in a world which is filled with the glory of Jesus and the smile of God. Oh, it is a refreshing thought, that all God's universe is not like our poor groaning earth; there is a world where his own idea of beauty, order, harmony, and happiness is fully wrought out,—where his worthy praise evermore resounds, where no enemy can intrude to mar or endanger the bliss, and where his favourites need feel no fear. And it is a still more wondrous thought, that soon this world—so long filled with din and discord, so long tyrannized over by devils and defiled by man—*shall become like heaven,* and shall echo back in right joyous strains the jubilant shouts of that sinless world. Redeeming blood hath been shed upon it, a Redeemer's sympathies twine around it, and these shall uplift it to all that God

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wishes and wills it to be. He, our kinsman Redeemer, will "stand at the latter day upon the earth." "The Lord himself shall descend from heaven *with a shout*, with the voice of the archangel and with *the trump of God*." (1 Thess. iv. 16.) This will be "the last trump," (1 Cor. xv. 52,) when the dead in Christ shall be raised and the living saints changed; "the seventh trump," when the kingdoms of this world shall become the kingdoms of our God and of his Christ (Rev. xi. 15; x. 7); "the great trumpet," when Israel shall be gathered, even the outcasts who were ready to perish (Isa. xxvii. 13); "the trumpet of the Lord God" (Zech. ix. 14), when the enemies of God must lick the dust. Then will be introduced "the times of restitution of all things, the theme of all the prophets" (Acts iii. 21); then the eternal Sabbath begins its majestic round (Heb. iv. 9), with a morning without clouds; then comes the year of the redeemed (Isa. lxiii. 4), over which the Redeemer's loving heart shall rejoice with exceeding joy, he having anticipated it from eternity (Prov. viii. 31), and expected it with strong desire (Heb. x. 13); then will he reveal and praise his Father's name in the great congregation (Ps. xxii. 22—25), and his listening living people shall enter into his joy, and engage with him in the lofty employ of eternal thanksgiving.

There are two facts upon which our thoughts may well dwell with sacred triumph; these are, that after the glorious appearance of our great God and Saviour, Jesus Christ, this earth will become the abode of liberty and joy, and that this glorious state of things will *last eternally*. Then will be exhibited the complete antitype of the Jubilee.

In contemplating this glorious Jubilee, we should consider the condition of the risen saints, of the Jewish nation; of the family of man, and of the subordinate creation; all will then keep Jubilee, the most ecstatic joy will pervade all, flowing from its glorious fountain, the heart of the Redeemer, to the utmost boundary of creation.

The saints raised from the dead will realize "glorious liberty." (Rom. viii. 21.) The redemption of the body is connected with "the adoption" and joint heirship of Christ. (Rom. viii. 18—24; Rev. xxi. 7.) "Those accounted worthy to obtain that world and the resurrection from the dead will be as the angels" (Luke xx. 36); they who have followed Christ will, in the regeneration, sit on thrones of glory. (Matt. xi. 19.) This will be liberty indeed; liberty *from* all evil and *to* all good. Next to them will be restored Israel, gathered, folded, protected; God will be their King,

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and they shall desire no other. Now their liberty will be complete, and their joy perpetual; the land long forfeited shall be restored to them, and they, long wanderers, shall be restored to it, realizing to the full Lev. xxv. 23. "Then shall the children of Zion be joyful in their King;" they shall be a kingdom of priests, a people formed to show forth God's praise. All the sublime odes in their heaven-inspired poets shall be sung in full chorus, and the harp of Judah shall never more be broken, never more slumber in silence. The following passages may be profitably studied (as regards Israel's future history) in connexion with this type:—Isa. lxiii. 4; xxvii. 13; Zech. ix. 10—14; Ps. cxlix.; Hosea ii. 14—18. The nations also blessed through Israel, and submissive to Israel's King, shall realize a Jubilee of peace and joy. "The desire of all nations shall come;" and all that the nations have desired as regards peace, liberty, knowledge, order, and national stability, shall then be realized; ambition shall have no followers and war no supporters, for the Prince of peace shall reign, and men shall be blessed in Him. (Ps. lxxii. 15.) "Creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 21; Ps. viii.; Isa. xi. 6—9.) The curse shall be abolished; death shall be swallowed up in victory; Satan shall be cast out, and ultimately, after one more brief struggle (Rev. xx. 7—10), evil will be banished from the restored world (Rev. xxi. 1—7): God's original purpose will be realized (Gen. i. 26), and, bending from his throne, He will again pronounce "ALL VERY GOOD," and set upon the whole the seal of permanency and eternity, inscribing on this earth the glorious sentence, glistening in letters of light, "A REDEEMED WORLD." Those who well study such passages as Isa. ix. 6, 7; lxvi. 22; Luke i. 32, 33; Dan. vii. 18; Joel iii. 20; Isa. xiv. 11; and especially Rev. xxi., xxii.; must, we think, conclude, that when this world is restored and united again to heaven, God intends that it shall for ever remain a glorious monument of abounding mercy, redeeming grace, and renewing power, to the praise of Father, Son, and Holy Spirit, the Triune God of love.

While anticipating this glorious period, let us seek grace to set our affections on things above. There is liberty and joy to be realized *now*, and our heavenly calling is to possess both. Our citizenship is in heaven, let us aim to act in character. Let us be devoted and diligent in the work of the Gospel, ever witnessing for God and warning men. The glorious prospect of the coming Jubilee must not supersede

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present duty. And let all who have not yet believed remember, that, as hearers of the Gospel, and as invited to share its blessings, their station through eternity must be the lake of fire or the marriage supper of the Lamb, the everlasting wail or the eternal anthem. And how shall they escape the one or attain the other, if they turn away from Him who speaketh unto them from heaven?

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## Art. III.—ANTICHRIST AND BABYLON.*

In reading a remarkable passage of Ezek. xxvii. 1—19, it is very difficult not to see that the Spirit of God showed the Man of Sin to the prophet, as he should be in his first estate, [like an angel of light?—Tr.] and also, what he should afterwards become by the most strange depravity.

It is easy to see that the prince who is here set forth under traits at once so august and so humiliating is not an Infidel, neither a blind worshipper of idols, for he is full of wisdom and perfection in his ways. He is not even an ordinary king, although wise and religious, for he bears on him the seal of the resemblance of the true God. He is possessed, in virtue of this quality, of an authority to speak, act, and command in his name; to discern who is worthy of his holiness, to proscribe all that is contrary to the glory and the interests of the sovereign Master. His grandeur is of an order more elevated than that of the princes of the earth. His ministry has a more sublime object than the cares of a temporal republic. His authority is exercised over a people belonging to the Lord. He is *seated on God's seat;* his *throne is established* on the holy mountain, *i.e.*, the Church, as the Fathers understood it. He is charged to watch over the interests of the sanctuary. He is a cherub, who spread out his wings to cover the ark of the covenant and the Divine mysteries, to protect the mercy-seat (where resides the majesty of the Most High) from abuse and profanation; to preserve without alteration and without mixture the sacred truths destined to nourish and sanctify his faithful people. The precious stones with which his vestments shine call to our mind those of the breast-plate and ephod of

* The following article is translated from Père Lambert's work, of which we have been giving some specimens in our "Extracts." It forms two chapters in the original work, and is very striking as coming from a Romanist. It is too long to give at full length. We do not profess accordance with all his interpretations.

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the high-priest under the ancient law. They are, together with the holy unction which he has received, the unequivocal symbol of his priesthood.*

Such excellent gifts required from him continual gratitude; such glorious prerogatives could not be kept but by profound humility. But, alas! his heart is unable to bear so much glory. He has been perverted by ingratitude to God and by pride. He has said by his works that which his mouth dared not pronounce, "I am God." His conduct has fulfilled all that these monstrous words signify. He hath set forth his own will for law, his judgment for oracles. He has usurped for himself submission and homage such as is due only to truth itself.

His pride has been punished by the most ignominious abasement. His light is changed into darkness. His ways, at first so excellent and perfect, are filled with iniquity, impurity, and abominations. The mysteries of God, the scheme of salvation, those grand and sublime objects which occupied his mind and heart, have lost in his eyes all their price. Seduced by a sordid avarice, his only taste and desire is to heap up gold and silver into his treasury. (Ezek. xxviii. 16.) All with him will be engaged in commerce. By the most dreadful reversion of natural order, a cherub all glorious with light, a pontiff seated on the throne of God, has become nothing more than an avaricious merchant, whose low and servile heart is unceasingly plunged into earthly care and burns with thirst for the riches that perish!

Such an afflicting revolution in his sentiments and conduct does not take place in a moment, or rather the various characters, marked here by the prophet, could not belong to the same individual. The king of Tyre is here an allegorical personage, the emblem of a train of ministers of the Most High, who succeed one another, but whom the prophet unites and represents as a single moral character passing through different stages. At first, faithful to his ministry, he in the sequel violates all his duties; his iniquity mounts by degrees to its height, and joined to a long impenitence, is finally punished in a most striking manner before the eyes of all nations. Let the least attentive reader draw out for himself the application of this parable. It requires neither effort nor penetration to discover under these images the first throne established by Jesus Christ in the mountain of his Church, the august prerogatives of that eminent seat, the high importance of the ministry confided to him who occupied it, the profound veneration due to him from all the faithful people, the holiness

* I observe that but few commentators apply this prophecy of the Prince of Tyre to Antichrist; nor can I yet see that it does apply.—Tr.

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and righteousness which then shone forth during several ages, the abuses which have since effaced its beauty and tarnished almost all its glory, the spirit of domination, the indifference to the true interests of the Church, the outrages committed more than once against fundamental truths, the avarice and traffic in holy things which has thrown out such deep roots from the time of St. Bernard (witness his book intituled "Considerations"); finally, the terrible vengeance which must one day strike the guilty profaner of that sublime seat. These different views, full worthy, assuredly, to occupy the attention and the pious thoughts of the faithful, have the double advantage of confounding the insolence of the enemies from without, and of forewarning the true children of the Church against internal seductions. Antichrist will be an impious one, and even an Atheist, at least in desire and perversity of heart, if not by the convictions of his mind. He is announced in Scripture under this fatal character:—"He shall exalt himself against every god, he shall speak great blasphemies against the God of gods, neither shall he regard any god." (Dan. vii. 25; xi. 36.) "He shall exalt himself," says the apostle, "against all that is called God:" that is to say, he will neither acknowledge the true God nor any of the divinities adored by Infidel nations.

Power shall be given unto him over all men of every tribe, over people of all languages, and over all nations. Having then succeeded by terror or seduction in drawing all men into his net, he will acknowledge no other God than his strength, "he will sacrifice to his own net, and burn incense to his own drag." (Habak. i. 11—15.) He will believe himself to be the only God, as well as the only master of the world. It is plain that under the images of a drag-net, the prophet means only the address, the prodigious tact, and the grand power that Antichrist will receive from the dragon (Satan), to subdue or seduce the people, and that in the delirium of his pride, Antichrist will only adore his own strength, and will acknowledge no other God than himself.

The Scriptures announce, in express terms, that Antichrist and his false prophet, sustained by all the power of the Devil, shall work with an incredible ardour, and with astonishing success, to seduce the kings of the earth and attach them to their party.

"I saw," says St. John, "three unclean spirits like frogs come out of the mouth of the dragon, and that of the beast and the false prophet. These are the spirits of the Devil, which put forth prodigies, and go towards the kings of the earth to assemble them to the battle of the great day of God

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Almighty." (Rev. xvi. 13.) This battle will be on the part of the nations, a general conspiracy against Jesus Christ and his religion; on the part of Jesus Christ it will be a severe judgment against those criminal nations, on whom he will heap all sorts of evil, according to the threat pronounced against them by Jeremiah: "Thou art my Battle-axe." (Jer. li. 20—24.) St. John describes this battle of Christ against his principal enemy, and against the nations that are joined with him in the revolt. (Rev. xix. 2—19.) What the holy evangelist here says, (that Jesus was clothed in a robe dipped in blood,) naturally brings to mind a passage in Isaiah, where the prophet represents the Messiah under the same image, and thus speaks of his victory over the nations. (Isa. lxiii. 1—6.) Some interpreters only see in this redoubtable conqueror, Judas Maccabeus, returning from his expedition against Idumea, where he had made a great carnage of the enemies of his people. But how is it that they do not see that the expressions of the prophet are far too noble and too august to be applied to a mere man? Can it be said of Judas Maccabeus, that he is, *par excellence*, "He who speaketh in righteousness, mighty to save?" Would it not be blasphemy to put into his mouth these words, "the time to redeem my own is come?" Further, Judas Maccabeus had with him in his expedition against Idumea at least 10,000 chosen men. Could he then say with the least truth, that he had vanquished and defeated his enemies all alone; that in looking around him he found no one to help him? There must be an extreme blindness not to see Jesus Christ in this passage of Isaiah. St. Jerome and other commentators apply it to Jesus Christ when he ascended to heaven after his passion. Now, in the first place, Christ, when he ascended into heaven after his passion, did not come from Edom, whether by this term we understand Idumea, or the Gentile Christian Church. In the second place, Jesus had not then trodden the people under foot in his fury, nor broken them in his anger. He had no reason to be astonished that no one had helped him to redeem *his own*; that is to say, in purifying them from their sins, reconciling them to his Father, delivering them from the power of the Devil, for this was what Jesus Christ had just done by his passion. Who knew better than he that the grand work of redemption belonged to himself alone, and that he could not have in its execution either helper or co-operator? This last interpretation, like the preceding one, openly contradicts the letter of Scripture and the majesty of the prophecy of which it treats; neither

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the one nor the other can be preserved, but by applying it to the second Advent, when Jesus Christ comes a conqueror in the most majestic apparel of grandeur and strength, charged with a double ministry, the Almighty Saviour and the inexorable Judge, to deliver his people Israel, and to exterminate the guilty nations, who shall have persevered in their impenitence.

It is *then* that Antichrist is to be taken with the false prophet, thrown into the lake of fire and sulphur, and the rest of his army to be killed by the two-edged sword, which shall proceed from the mouth of the King of kings, or exterminated by dreadful plagues. But before he perishes this impious one shall exercise unheard-of cruelties; using with fury the great power that the dragon will have given to them, he shall break down all that shall dare to resist him. He shall be in God's hands a rod of anger to chastise all the inhabitants of the earth. He will exercise his remarkable ministry with a malice and a fury until then unknown in any instance. "He will make war against the saints of the Most High; he will exterminate them; he will tread them under his feet."

The violence of Antichrist and his fellow-workers will not be the greatest trouble of those wretched times. His artifices and his seduction will be much more terrible. Having received from Satan power to perform all sorts of deceit, he will make use of them with deplorable success to draw into his snare all the dwellers upon earth. Even the elect themselves will have the greatest possible difficulty to escape from his delusions. There will then be false Christs, who will have false prophets, who to give weight to their imposture, and to cause the faithful to follow them, will perform before their eyes the most astonishing wonders. Our Saviour has forewarned us against such a dangerous delusion. (Matt. xxiv. 5—11, 24—27.) Let the faithful who live in the days of trial and tribulation, to whom our Lord speaks, hold themselves on their guard. Let them repulse as a deceiver whosoever proclaims himself Christ, though he even performs, by way of proving it, the most surprising feats, if he possesses not the "distinctive mark," by which our Saviour wishes that they should recognise him, which is that at the moment of his coming he shall appear suddenly to the world, as the lightning shines from east to west. All the particular and isolated appearances with which the false Christs will puff themselves up will be only impostures. They will have nothing of the grandeur and magnificence which, according to the formal declaration of our Lord, must accompany the

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Advent of the Son of Man, the true Messiah. In spite of a warning so precise, a great number of the faithful will fall into this seduction, as Christ has predicted (so much power has the marvellous), and they can hardly resist long the illusions, which have the outward appearance of miracles. We may believe, notwithstanding, that this illusion will be less criminal, will entail less disastrous consequences than that which will carry away all the lovers of the world, to follow the beast or Antichrist, and adore him. It is said of these last that they shall be given over to the Divine justice. "If any one worship the beast and his image, and receive his mark on their forehead, or in the hand, he shall drink of the wrath of God, of unmixed wine poured out from the cup of his fury; and he shall be tormented in the fire and brimstone, before the holy angels and in the presence of the Lamb." (Rev. xiv. 10.)

There is such a marked relation between the Mystery of Iniquity and Antichrist, who will at once be the product and consummation of that mystery, that we cannot finish this chapter without explaining a passage in Second Thessalonians, where the apostle speaks of this mystery. The text has appeared very obscure to all interpreters, both ancient and modern; and their opinions, far from clearing up the difficulty, have overspread it with fresh darkness. Let us, then, commence by laying before the reader the very words of the apostle, according to the Vulgate translation, first printing the Greek :—

2 Thess. ii. 6.—*Καὶ νῦν τὸ κατέχον οἴδατε, εἰs τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. Καὶ τοτε ἀποκαλυφθήσεται ὁ ἄνομος ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανεια τῆs παρουσίας αὐτου*, &c.

"Et nunc quid detineat scitis, ut reveletur in suo tempore; nam mysterium jam operatur iniquitatis; tantùm ut, qui tenet nunc, teneat, donec de medio fiat; et tunc revelabitur iste Iniquus, quem interficiet Dominus Jesus," &c. The French* translators have made this text quite unintelligible. The version of the new Bible of Cologne will enable us to form an opinion of the others. The translator, though in other cases so exact and clever, has not hit the meaning of the apostle a whit better than the others. "And you well know what it is that prevents the Man of Sin from coming,

* And no doubt that, with his view of the construction of the Greek text, he would have added, "and English" as well.



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until he makes his appearance at the due time. For the Mystery of Iniquity is already gathering, and will gather, until that which now prevents his arrival shall be itself removed from out of the way:* and it is something good which prevents his coming: Then shall be disclosed that impious One, whom the Lord Jesus will destroy with the breath of his mouth."

Out of respect to Mr. Legros, the translator, I will not be bold enough to say, that he did not himself understand the words just quoted as he wrote them, but I will confess that I do not understand them; they do not present to my mind any distinct idea, any reasonable and consecutive sense. None of the translators would have been very far from the apostle's meaning had they not been pleased to refer the last words of the text ("de medio fiat"), "be removed out of the way," to the others ("qui tenet"), "he who lets." Instead of which, if we refer them, as the drift and sequence of the argument requires, to "the Mystery of Iniquity," all is plain, simple, and natural.

Another source of their embarrassment and mistakes arises from their not seeing in the original term, *κατεχων*, another sense besides that of "preventing, forming an obstacle," which holds back the Antichrist and suspends his arrival; whereas really, in the clause in question, the term has a totally different sense, as I shall presently show. . . . .

In order to discover the true force of the passage we must recollect, that the apostle, when he was with his faithful converts at Thessalonica, had instructed them minutely in all that concerned the Man of Sin, the Antichrist, and the Mystery of Iniquity: "Remember ye not, that, when I was yet with you, I told you of all these things?" (2 Thess. ii. 5.) When writing to them afterwards, he exhorts them to preserve carefully the instructions which he had given them, *vivâ voce*, on this subject; a subject so important, that mistakes on it must necessarily be attended with fatal consequences. Keeping this in view, let us see how we can, and ought to, translate in Latin and in French the original text of the apostle:—"Nunc quid detineat scitis, ut reveletur suo tempore, nam mysterium jam operatur iniquitatis solummodo qui callet (vel qui scit) sedulò calleat donec mysterium illud e medio prodeat vel erumpat." "Vous savez à quoi il tient, ou, ce qui est necessaire, pour que l'homme de péché paroisse dans son temps. Car des à présent le mystère d'iniquité s'opère.

* For this supplemental cause, even though it were correct as a comment, there surely is not a shadow of foundation in the original.

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Seulement que celui, qui sait maintenant en quoi consiste ce mystère, le retienne bien, jusqu'à ce que ce mystère sorte de son secret, ou paroisse au grand jour." "Now you know what is necessary to his being revealed in his season, for the Mystery of Iniquity is already at work: only let him who understands this truth carefully keep it, until the Mystery of Iniquity or the Antichrist is disclosed."

A short analysis of the words of the apostle will show that my translation is simple and literal, that it has in it nothing arbitrary or forced. For,

1st. The term *μονον*, which the Vulgate renders by "tantum ut," has here evidently an imperative or exhortative sense. It has the same meaning as our "seulement," only, in this phrase, or one similar to it,—"I will be with you to-morrow, only take care that everything is ready."

2d. The Vulgate very properly supplies after *ὁ κατεχων*, "he who lets," the word *κατεχῃ*, "will or may let." All other versions agree in making this necessary addition.

3d. The Vulgate translates *ὁ κατεχων* by "qui tenet," "he who letteth," a word which properly signifies, to lay hold of, to become possessed, then to know (*le tenir, le possèder, le savoir*). Hence, *κατεχειν τα γραμματα* (*scire litteras, savoir les lettres*), to understand writing, or be acquainted with literature, is no uncommon expression.

But in lieu of this sense, so simple, so natural, and such as leaves no difficulty in the text of the apostle, the translators have made him quite unintelligible, by giving to this word, in contradiction to the context, the force of *detinet, impedit*, "prevents or hinders," as if the apostle had intended to speak of some secret obstacle, which should retard the coming of the Man of Sin, although there is nothing in the text under consideration which obliges them to plunge into such a labyrinth.

But it may be asked, as the words *το κατεχον* signify, that which "prevents or hinders" (*ce qui empêche, ce qui arrête*) in *one* verse, why should not the same verb have the same sense in the *following* verse? To this I reply, first, that though the verb in verse 6 has this, its ordinary meaning, yet there cannot be drawn any conclusion on that account against my translation of it in the next verse, as it is common in all languages for one word to be employed in different senses. Secondly, I answer, that instead of rendering *το κατεχον* (*ce qui empêche que*), "that which prevents the Man of sin from coming," it is much more natural, and accords better with the Greek text, to translate the sixth verse thus,—"You know what is necessary, or on what it depends, that he should be revealed at his



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due time;" for εἰς το ἀποκαλυφθῆναι αὐτὸν cannot mean "*until* he appear" (*donec manifestetur,—jusqu'à ce qu'il paroisse*), but "that he may or should appear" (*ut manifestetur,—pour qu'il paroisse*). Lastly, these words, *donec de medio fiat,* which interpreters render by, "until it is removed out of the way" (*jusqu'à ce qu'il soit ôté du monde*), have quite a contrary meaning. . . . Here also we have reason for wonder, that authors so versed in the knowledge of Scripture should put aside the proper and natural meaning, which presents itself at once to the mind, to search out at a distance for another sense, which is positively foreign to the context, and makes the reasoning of the apostle an indecipherable puzzle.

*Γεινομαι,* or *γιγνομαι,* generally means (*nasci, fieri, oriri, prodire*), to become, arise, come forth. Now, we must not forget that the apostle is here treating of a mystery, a secret, a matter concealed. The Mystery of Iniquity of which St. Paul speaks, is, as it were, an abscess, which was beginning in his time to gather in the body of the Church, though in a manner then scarcely perceivable. This is destined to make increase from age to age, and then to arrive at its consummation;—to burst out and disclose itself in a frightful manner, covering and infecting with its deadly venom the whole Christian Gentile Church. What, then, can be more simple and more natural than thus to translate these words in question,—"until the Mystery of Iniquity discloses itself and bursts into open day."*

What, then, is this Mystery of Iniquity, of which the consummation is, to work out the apostasy and reprobation of the Gentile Church, and bring forth the Man of Sin or Antichrist? It is this that the apostle had explained, *vivâ voce,* to the faithful converts of Thessalonica. Although he has not transmitted to us the instructions which he gave them on the subject, he has told us in many passages of Scripture as much as it concerns us to know on a point which influences our safety as essentially as theirs.

We see at once, by the manner in which he expresses himself, that he is treating of a Mystery of Iniquity, peculiarly such, (*par excellence,*)—of a Mystery which is destined to produce or unite in itself all the errors, scandals, and disorders which,

* The following seems Père Lambert's version of the whole passage:—"You know what is necessary for his being revealed in due season, only let him who understands this truth be careful not to lose it, or be carefully on his guard, until the Mystery of Iniquity bursts into open day. Then," &c.

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according to the ancient predictions, are to be headed up in the general apostasy of the Gentiles. In one word, it is a mystery of wrath, error, and demoralization, directly opposed to the mysteries of grace, holiness, and salvation, which St. Paul, in concert with the other apostles, was charged to proclaim to the universe. This mystery of grace it was that, having lain hid during the past ages, has been disclosed in the prophetic Scriptures, "according to the knowledge of every people, that they may obey the faith,"—a mystery which is nothing else than "Jesus dwelling in us, and who is become the hope of our glory." (Rom. xvi. 25; Col. i. 26.) It is this that separates us from the mass by an election purely gratuitous; this it is that justifies us by faith and its all-powerful grace, and makes us eternally happy by the communication of its blessedness.

Hence, then, a mystery is achieved in us only so far as we acknowledge in heart and spirit, to Christ's honour, that in the work of our salvation, "all is from Him, all is by Him, and that to Him alone pertains the glory in every age." (Rom. xi. 36.) From this it is easy to understand that the mystery of Christ is to make men truly religious, to give glory to God, which is his due, to put man in his proper place, to make him confess with his mouth and believe in his heart, his utter poverty, his entire impotence, his deep corruption, his fearful unworthiness,—to make him acknowledge at the same time the almighty power of God on the human heart, in the dispensation of his gifts, his signal justice towards some, his immense pity towards others of the human race. By these means a reasonable creature yields to his Author and Redeemer the perfect homage of a humble, submissive faith, of a salutary fear, of an unbounded confidence and love without measure.

By a consequence quite natural, the Mystery of Iniquity, of which the apostle points out to us the first buddings after the origin of Christianity, consists properly in refusing to God the glory which is his due, in making man forget his impotence and nothingness, in inspiring him with a presumptuous confidence in his own powers, in teaching him to speak, not indeed with the mouth, but by the intimate dispositions of the heart, in the language of that impious King of Babylon, "I will ascend to heaven, I will be like the Most High." Pride so insolent seems incomprehensible. Even those who open their hearts to this monster take care not to identify themselves with it when it is put before their eyes in all its deformity. But can we reflect a moment and not see, that

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this attempt, which horrifies us in the King of Babylon and of Satan, whose type he was, becomes the very crime of man when he affects to make himself righteous by his own powers, and to decide on his own eternal destiny? To make true righteousness spring up in the heart, is, in the judgment of the holy doctors, a work more grand than the creation of heaven and earth: this is, *par excellence*, the work of Jesus Christ; this is the end and fruit of his incarnation, and of all the mysteries which have followed in its train. Hence it is evident, that by arrogating to himself the power to produce this miracle, man sets his throne *hard by the throne of God*, becomes his rival, and makes himself like the Most High. Such is once more the Mystery of Iniquity. It is composed of two principal poisons, which still flow from one common source,—I mean, pride, and love of independence. The first is Pharisaism, the second a false philosophy. It is on these two bases that Satan has erected his detestable mystery, to blind and corrupt them in the course of every age, and to frustrate, as far as they are concerned, the grand work of "God manifest in the flesh," by substituting the way of the law for the way of faith, and the presumptuous efforts of free-will for a humble acknowledgment of one's misery and a firm confidence in the gratuitous, but all-powerful, pity of the Saviour.

In making Israel swallow his first poison, Satan achieved his object of rendering the true Messiah useless and odious: he plunged the whole nation into apostasy, as St. Paul teaches us,—"Israel trying to fulfil the law, in order to arrive at righteousness, yet did not attain to that which could confer it. Wherefore was this? Because they sought for it, not by faith, but as if they could attain to it by the works of the law, for on that stumbling-block they fell." It is "by unbelief (that is, feelings of pride opposed to the way of faith) that the natural branches of the true olive were broken off." It was this venom of Pharisaism which false apostles—Jews by birth, but hypocritically Christians,—full of false zeal for the law and jealousy against St. Paul, strove to spread in all directions; with this they would have inoculated all the rising Churches, had not the apostle combated with all his powers their pernicious teaching.

But these teachers of lies have left only too many heirs of spirit and errors. Pharisaism has, from age to age, assumed different forms, but without ceasing to diffuse its poisons, to make proselytes to the Prince of pride, to form zealous co-operators in the Mystery of Iniquity. It attacked, with

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more or less success, the necessity of the grace of Christ and its precious characteristics. But whether it has conducted itself with more impudence or cunning, it has always preserved its venom, by erecting free-will into a rival Divinity, and paying to it the homage of all that is important and decisive in the work of righteousness and eternal salvation. To this prime source of the Mystery of Iniquity there was soon joined a proud philosophy, which wills not to be responsible to any but herself for her peculiar knowledge, which cannot resolve to bind herself under the wholesome yoke of faith, which dares to lower the highest mysteries to the level of a foolish reasoning, and insolently blasphemes that of which she is ignorant. It is this which, coming from the school of Plato, has crept into the Church and given birth to so many heresies.

From the union of these two poisons has been formed the third leaven of iniquity in the bosom of the Church: I mean, that deplorable style of spirituality which, under the vain idea of lofty contemplation and senseless disinterestedness, dares to treat with God as equal with equal, boasts of not accepting anything at his hands (either for its own peculiar perfectness or for its eternal happiness), which flatters itself with being able to arrive at the most eminent virtue, while, at the same moment, it puts aside and tramples underfoot the mysteries of Christ, his grace, his law, the chief good, the enjoyment of God himself; an extravagant heroism, a monstrous indifference, which is the height of pride and, as the essential character of this *chef-d'œuvre* of Satan, seeks to liberate man from the empire of God himself.

It was easy to foresee the bitter fruits which would grow from this empoisoned trunk. If man has no need of anything but himself to attain unto righteousness, and, by means of it, to supreme happiness, there would have been no need for the Word to descend from heaven and join himself to human nature. Thus there has been found, since the first ages of the Church, a number of presumptuous spirits, such as a Cerinthus, an Ebion, a Paul of Samosata, who denied the mystery of God incarnate, and who saw nothing in Jesus Christ but a simple messenger, like many others; not God the Redeemer of our fallen nature, not the fountain and the dispenser of true righteousness. If we can approach to God and treat with Him without a Mediator, if we have no need of either offering or priest to appease the Divine justice, what good is it to conceive a plurality of persons in the Godhead, and charge one of them with the commission of reconciliation of the

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human race? Can we in this case feel astonished that Sabellius, and other heretics, have dared to treat as chimeras the sacred dogmas of the Trinity and incarnation.

Lastly, all the world knows that to the monstrous absurdities which the pride of false righteousness and a mad philosophy brought forth, a carnal spirituality failed not to add its notorious mischief, and thus completed the last feature in the Mystery of Iniquity, which Satan is working out in the Church; a mystery which, like a dark storm, traverses, with more or less outrage, every past century, and which, having caused up to this time so many disasters in religion, will end by weakening and infecting with its poisons, and at last with perverting the whole Gentile Church.

If we examine, in good faith (*de bonne foi*), the different features which the harlot in the Apocalypse is said to possess, it is very difficult not to recognise, under this emblem, the "City of Rome."

"I will tell thee," says the angel to St. John, "the mystery of the Woman and the Beast, who has seven heads and ten horns. The seven heads are seven mountains, on which the Woman is seated. Inasmuch as it is a woman that thou sawest, this is the great city that ruleth over the kings of the earth."

That there may be some other city that sitteth on seven hills besides Rome is, indeed, very possible, but the reigning over the kings of the earth as well can be predicted of Rome alone. She alone of all that are built on seven hills has, in the first place, reigned over the kings of the earth by a temporal dominion, and for eighteen centuries has continued to lord it over a large number of princes, kings, and people, by the ascendancy of her religion. No other city in the world shares this remarkable characteristic with the city of Rome. This first point is not, cannot be disputed. But next to this it is natural to inquire, if it is of Rome while yet Pagan, or of Rome when become Christian, but degenerate and corrupted, that John speaks under the name of Babylon the Great? It is certain, in the first place, that the Babylon, which the apostle describes with features so marked and frightful, its abominations and future ruin, cannot be the ancient city of that name so often accursed by the prophets. The terrible catastrophe which he pictures is for a far-distant future.

Next, the first, or literal Babylon was no longer in existence when John wrote his Revelation. Buried in her ruins, humbled to the dust, she had been for a long series of years the refuge of the vilest reptiles and dragons, as Isaiah had fore-

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told. What likelihood is there that the prophecy of John should have for its object a city which is no longer in existence, in which no person in the world now takes any interest, and of which no traces remain but in the pages of history? But once more, this point is clearly a settled one.

Neither can it be Pagan Rome that the apostle mentions. The guilty city in question is shown him as a profound mystery. She even carries her name written on her front (Rev. xix. 5); and the apostle was seized with astonishment on beholding it. Her guilt is excessive; the severest punishment will be far below her deserts. But these abominations are cloked over with a certain external covering which conceals her deformity. It requires great attention and a superior light to discover what she is, and what she deserves in the judgment of truth.

But if the design of St. John had been to speak of ancient Pagan Rome, how could it have been astonishing, how would it have been mysterious or difficult to comprehend that an idolatrous city, openly the enemy of the true God, bent on abolishing her worship and exterminating his worshippers, should be odious in his eyes and devoted to a signal punishment? There is, then, no reason to believe, that, in throwing his eyes down the perspective of the future, from which he was separated by so many centuries, the holy apostle points us to a Christian city, but still such as shall then be depraved and corrupted, charged with guilt, making religion subservient to her pride, domination, and avarice, and such as shall merit God's pouring over her the vials of his indignation. It is to her to whom he applies the mournful epithet, which will attach to her towards the end of the second dispensation, the Mother of Fornications and Abominations of the Earth.

It is from her principally that there will burst into open day the abuses and mischief, which in the last times are destined to inundate the Gentile Church, and consummate the Mystery of Iniquity, by substituting for the spirit of the Gospel an unbridled pride, a violent desire to invade and subjugate every thing. Blinded by ambition, this mysterious woman will change the august but moderate prerogatives into foolish and turbulent pretensions, which cause infinite evils to religion and Governments. She will be in her own eyes, and wishes to be in the eyes of all throughout the world, an absolute ruler, set free from all law, and superior to every power, the only source and fulness of all authority. She will strive to put under her feet, all that is greatest in that age, all that is most eminent in religion. She will believe that she

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has alone the right to give laws without receiving them at the hands of any person. She will usurp, at least in her conduct, the august and incommunicable title of the Holy and True. (Rev. iii. 7.) By a necessary consequence of this attempt, she will desire that all her mandates should be executed without resistance, that all her words should be revered as infallible oracles. Not contented with having invaded or annihilated the most sacred rights of those whom she ought to cherish as brethren, she will extend her domination, even over the spouse of the Son of God. She will leave no means unemployed to reduce her to slavery; she will lord it with tyranny over her, whom she ought herself to obey. Such large excesses will be furnished with unlimited permission to plunge herself into still greater. By degrees she will be led even to proscribe and anathematize the most important parts of the depository of faith. She will prostitute her favours, she will furnish with arms a number of teachers of lies, who have conspired to ruin the faith. Abusing the ascendancy which her prerogatives have given her, she will make kings and pontiffs, priests and Levites, and the faithful of every rank and state, drink the cup of her abuses, her errors and her attempts against righteousness and truth. She will erect into laws the most palpable and grossest simonies, and the most shameful traffic in holy things. She will set all an example of pride and tyranny. She will lull sinners to sleep by her arbitrary dispensations, and by a scandalous expenditure of the treasure of the Church. She will asperse by her iniquitous censures the characters of the just, who will have refused to burn incense to her tyranny, or to fall in with her infamous irregularities. She will make open war on the most astounding miracles, however so little adverse to her pride or her disastrous policy.

All these excesses, and many others which we pass over in silence, will make up the character of the symbolic woman, whom St. John did not see except with profound astonishment, and who in the end of the dispensation is to take so signal a part in affairs, will be the cause of so many evils, will produce so many double-dealers and victims, will bring to its crowning height the Mystery of Iniquity, and will entail on the Gentile Church—the accomplices of her crimes and falsehoods, the dreadful inflictions so often announced in Scripture. It is an objection not less frivolous than odious to say, that Protestants have *also* looked at Rome as the harlot of the Apocalypse. There are here two extremes to avoid, the one the adopting the erroneous and schismatic views of the sec-

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taries of the sixteenth century: the other the applauding to excess the Court of Rome. We ought neither to follow blind and headstrong heretics, who, under the vain pretext of reform, have trampled underfoot the holiest institutions, nor to imitate the *superstitious and deluded* Catholics who respect thousands of practices which the Gospel condemns.

But because the original chair of St. Peter did not deserve the outrages of these bitter and headstrong innovators, it does not follow that the Popes may not before or after that epoch fall into great excess, and declare war on the most important truths. Still less just is it to conclude, that at some future time, they cannot more criminally abuse their ministry, and that towards the end of the Gentile dispensation, (when the defection or apostasy, spoken of by St. Paul, shall reach its consummation,) one of these Pontiffs carrying the depravity to its height, may not, to his own destruction, verify in his person that which the prophet Ezekiel and others have so clearly announced for the last times of the Gentile dispensation.

Whoever since the second or third century should have asserted that the Mystery of Iniquity was consummated, of which St. Paul pointed out the first germ, and that it consisted in the Catholics believing in the real presence of the Eucharist, and the verity of the sacrifice of the mass, in their offering prayers for the dead, and in fasting at Lent; whoever, I say, should have asserted this, would have been justly considered an innovator, or a fanatic.

But this does not prevent the Mystery of Iniquity from being destined, after progressive increase, to arrive one day at its consummation among the Gentiles, to work their entire reprobation. The essential thing for us is to discern well its nature, and by what marks we may recognise it, with a view to assure oneself against that fatal disease. It would be great madness, or show much bad faith, to conclude from thence, that the features under which St. John describes the harlot, *cannot at any time* apply to Rome; no, not even in that day when Jesus Christ, tired with our impenitence and our crimes, shall remove us from his kingdom, recal his people Israel, and put them in possession of all the blessings of which we have rendered ourselves so unworthy.

But Mons. Bossuet, you will say, maintains and appears to prove that the text of St. John cannot allude to any but Rome Pagan: " To mark," says he, " a fallen Church, he ought to have opposed to *holy* Jerusalem, of which St. John has given so beautiful a picture, a *reprobate* Jerusalem. He ought to

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have chosen, at least, a Samaria, once in covenant with God, and afterwards immersed in idolatry and schism. But the apostle chooses, on the contrary, Babylon, a city altogether as profane, which never knew the Lord, and never had been in covenant with him. St. John calls it again, in the mystical and spiritual language of the Apocalypse, a Sodom, an Egypt, and, by consequence, a people which never had anything in common with God."

"Still further, this holy apostle does not ever employ the word *adulterous;* so anxious does he seem to do away with the idea of a faithless wife. It is as plain as the daylight, then, that the Rome of St. John is Pagan Rome."*

We have seen in the former part of this work, that, according to the Bishop of Meaux, no person is constrained to adopt without examination the different senses that the Fathers have given to the book of Apocalypse, because then we are treating not of dogmas of faith transmitted through apostolical tradition, but of views more or less just, where each, without deferring to the authority of ancient and modern writers, can prefer those which appear most conformable to the plans of God in reference to his Church; such, I mean, as he has traced along the whole range of Scripture. We may, therefore, very well, without in any way being wanting in respect due to the great Bishop, submit his opinion to an examination and analysis, and give it up, if it shall turn out to have no just foundation.

That which Mons. Bossuet asserts to be a truth as clear and clearer than the day, is not so very clear; nay, it is untenable when we look closer at it:—

1st. It is not Rome but another city which St. John calls Sodom and Egypt. He gives it (*par excellence*) the name of the Great City. Now, through the whole extent of Christendom, is there any one city which this character better fits than that of Paris?

Or can one doubt that Paris is not a true Sodom both by its infamies, which this name brings to remembrance, and by the frightful corruptions of every sort, which have long reigned and are always on the increase there?

It is also an Egypt. Let any other city be pointed out, where, since the establishment of Christianity, God has performed wonders so astonishing, but which nevertheless have only served to harden the court, the princes, and the pontiffs; —wonders—that have been rejected, despised, and dishon-

* Bossuet's Pref. to Apocalypse.

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oured, with an audacious incredulity and obstinacy, of which we find no example, except in the synagogue of old during the ministry of the Son of God, and in Egypt under Pharaoh. It is verily in this city,* so excessively guilty, that Jesus Christ was crucified *in his truth,* in his wonders, in his servants, as much and much more than in any place in the world.

2d. The Jews were in covenant with God. He had chosen Israel as his peculiar people and as his heritage. Did that prevent the prophets (Ezek. xvi. 3) from addressing them as "liars of the race of Canaan?" St. John Baptist and Jesus Christ called them a "brood of vipers," and "children of the devil," "synagogue of Satan." (Matt. vii.; xii. 34; John viii. 44; Rev. ii. 9.)

Can we, then, feel astonished that John should call by the name of Babylon, a Christian city, which has become Antichristian, as it must be at the time of Antichrist, by means of his corruption and opposition to the spirit of Jesus, and to the most holy truths which Christ taught us by his precepts and example? It is not at all necessary, in order to account for this language, that this city should have been never in covenant with God. It is enough, that by the corruption of its morals and feelings it outrages God, and violates, in points the most essential, the covenant which he has contracted with her. Then this is what Rome will do under the reign of Antichrist. In the opinion of the Fathers a city deserves the name of Babylon when it becomes, under the Evangelical law, what that guilty city was of old in the darkness of Paganism. St. Augustine and other ecclesiastical authors after him regard as citizens of Babylon, and as themselves composing a guilty city, all the wicked, who are in the outward society of the true Church, who make profession of its faith, who partake of its sacraments, and who even exercise often in its bosom the most mysteries, but who nevertheless neither possess its spirit or its feelings.

But, argues Mons. Bossuet, if St. John had desired to mark out in this passage Rome under Christianity, he would have called it a "reprobate Jerusalem," or at least a "Samaria." I am astonished that this great man should not have seen what little solidity his objection has; for—

1. Jerusalem and Samaria have promises which assure them of their re-establishment, and their re-establishment with God,

* By the public renunciation of the Christian religion, and the setting up the Goddess of Reason on the high altar of Nôtre Dame.

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while, instead of this, the reprobation of the apostate Church, and (by consequence) also of Rome (who will have the principal share in the apostasy) is announced in the holy writings as an eternal punishment which never can be rescinded. St. John had no need to call Rome a "reprobate Jerusalem."

2. It has entered into the plan of the Almighty that the threats held out against the apostate Gentiles (although very plain to men of upright hearts and attentive minds) should be covered with a veil, and mistaken by the crowd of guilty ones on whom those judgments are one day to be poured forth. St. John then was necessitated to describe in a manner peculiarly striking the new Babylon, which the Lord intends to smite with dreadful plagues.

"Why, then," continues Mons. Bossuet, "does St. John never give to this Babylon, if it is a faithless wife, the title of adulteress?" "By calling her a prostitute or female of light character, he makes us clearly understand that she has always been a stranger to the covenant with God, and by consequence that he is not speaking of Rome Pagan; instead of which Judah and Israel are always drawn by the prophets as faithless wives who have abandoned their Lord."

The observation of Mons. Bossuet is absolutely false, and hence the objection which he founds on it falls of itself to the ground. It is not true, in point of fact, that the prophets never accused Judah and Israel of harlotry, that they never represented them under the image of an abandoned woman. Let any one turn to the prophet Hosea (i. 2), and they will find these remarkable words:—"Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord." Observe here the ten tribes accused of prostitution, and the people of Israel drawn in the character of an harlot. (Isaiah i. 21; Jer. ii. 20; iii. 2; Ezek. xvi., xxiii.)

Nothing is in Scripture more common than to see Judah and Israel, though they have always been under covenant with God, represented as harlots on account of their infidelities. We must, therefore, express our surprise that Bossuet should have lost sight of these passages of Holy Writ. However this may be, it is certain, from these texts of Scripture, that St. John designed, under the emblem of an harlot, "Rome, Christian indeed, but also apostate and faithless to the covenant which God had made with her, and one that committed fornication with the kings of the earth." That wife is not only an adulteress, but also a harlot, who permits the addresses of many. It is into this shameful

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disorder that Rome is destined to fall, especially in the last times of the Gentile Church, when, according to the prophecy of St. John, she will have an infinite number of co-operators and accomplices to consummate the Mystery of Iniquity.

Before I quit this subject, let me add again a reflection, which appears decisive against all the interpreters who are determined to see in the Babylon of St. John nothing but Rome Pagan. The Evangelist describes her in punishment for her crimes and her impiety, as scourged with the blows of the Divine justice, overturned from top to bottom, reduced to cinders, and for ever buried in her own ruins. (Rev. xviii., xix.) I ask here, is there any one sufficiently bold to affirm, against the unquestionable memorials of history, that the misfortunes predicted by St. John against Babylon have fallen on Pagan Rome?—or rather, is it not a constant and generally-received truth, that Rome has never yet experienced such a fate, either during the time that she was given up to idolatry or since she has embraced Christianity? Alaric took it, and carried off part of her wealth during the first years of the fifth century; Genseric maltreated her towards the end of the same century. Under Charles the Fifth, that perverse and faithless prince, she experienced similar losses. But ever since she has become Christian (and that for many a year) she has never been overturned or reduced to ashes.

Far from being utterly ruined, from remaining buried in her own dust,—far from showing the astonished passers-by any but the black smoke of her burning,—far from being, during the centuries which have slipped away, to all nations a monument of the Divine justice, both evident and terrible (as should be the case, according to St. John's predictions), Rome preserved to Constantine's day the great portion of her enormous powers; and, by humbling herself before the cross of Christ, she acquired, through religion, a notability, an ascendancy, an empire,—in one word, far superior to that which she had previously possessed by the depth of her policy and the terror of her armies.

There is here, then, no middle point. We must outrageously belie the oracle of the Apocalypse in regard to the terrible catastrophe reserved for Rome, or acknowledge, in all good faith, that these threats regard Christian Rome, and that the execution thereof is put off to a future which we are yet to await.

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## Art. IV.—POPERY.

There are three parties amongst us who deny that the Papacy is Antichrist. There is, *first* of all, the Romanist party themselves, whether Popish or Tractarian, for the difference between them is merely that of diverse shades of scarlet, both of them being setters-up of another cross, and worshippers of another Christ. There is, *secondly*, the so-called Liberal party, in all its various shades of latitudinarianism and infidelity. With little reverence for any religion, their sympathies are always with the false, and not with the true; and they deem it uncharitable to brand Popery with the hateful name of Antichrist. There is, *thirdly*, a large section of our Futurist friends, who, absorbed in one particular view, and fixing their eye upon one set of passages exclusively, are unable to see in Antichrist anything but an open Atheist.

The first of these we may refer to the preceding article, in which the author, though a Romanist, cannot help affixing the brand of Antichrist to his own Church.*

The second we have no present intention of arguing with. Calling themselves Liberals, they have become the warm defenders of the vilest and most monstrous despotism that ever threw its curse over the nations. Special advocates of liberty, they are the apologizers for the most remorseless system of utter slavery that ever blighted and brutalized the race. Recent events have, no doubt, done much to open their eyes to the hatefulness of the system they have been patronising, and praising, and pensioning, so that, though slow to confess that they have been duped and befooled by wilier heads than their own, they are yet not unwilling, if not to retrace their steps, at least to halt in their march, and to refuse any longer to form part of Rome's procession, or act as a constabulary force, to ward off from the Popish priesthood the terrors of the law, and the indignation of honest-hearted Britons.

To the *third* class we have a word to say. We confess we do not like the mitigated language which they sometimes use regarding Popery. "It is an evil they say, a sore evil, no doubt; but it is not Antichrist. It may contain some Antichristian elements, but still it is not Antichrist."†

In order to prove their position, they are forced to palliate

* "Once Rome, now Babylon; hell of the living."—*Petrarch.*

† "I very much doubt," says Mr. Maitland, "whether the Church of Rome, corrupt as it may be, can properly be called *Apostate.*" After telling us that *he* has learned the doctrines of the Church of Rome, "not from the explanations of Bossuet and Butler, but from her creeds and

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the enormities of Popery, and to show that it is not such a system of undiluted evil as our fathers thought it, but that it contains many things excellent and true. All in its past history that can by any amount of straining admit of a good construction is obtruded upon us, and all that is dark and detestable, is either extenuated or overlooked.

On the other hand, they set themselves to paint Antichrist after a model of their own fancy, and not after the Word of God. They conjure up a hellish spectre, according to their own conceptions of what Antichrist should be, and all that falls short of this they deny to be Antichrist at all. They insist that he shall be a scoffer,—an open scoffer,—an avowed Infidel,—nay, a daring Atheist,—a frantic blasphemer. Some will have it that he is to die and be raised again, and after his resurrection go forth to his conquests. Nay, according to others, he is to be a direct incarnation of the evil one, just as truly as Christ was an incarnation of God. By means of such exaggerations they find no difficulty in demonstrating that Popery and Antichrist have nothing in common with each other.

Thus, by extenuation on the one hand, and exaggeration on the other, they have done good service for Popery, and whilst condemning *Liberalism*, they have furnished it with some of its most plausible arguments, and put into its hands some of the most effective weapons with which it has been so cordially fighting, for the last twenty years, the battles of the Papacy.

Now, we do not condemn them for maintaining that Popery is not *full-grown Antichrist.* We are quite ready to maintain this along with them. We look for a darker and more terrible development of Antichrist than the world has yet seen. The prophetic Word does seem to point to a height of evil which Popery has not yet reached, though it has been maturing its abominations for at least twelve centuries. It is not indeed easy to imagine a system more thoroughly impregnated with evil, yet there are statements in Scripture, which intimate

councils," &c., he says, of her formularies, "I have scarcely seen any that did not contain a plain statement of the essential doctrines of Christianity." "She is, I imagine, and always has been, a part of the Catholic Church of Christ." . . . . "the Bishop of Rome is a true Christian bishop."—*Maitland's Second Inquiry.* Thus writes Dr. Maitland. In very similar language, the Edinburgh Reviewer, wrote (Nov., 1825), "It is a Christian religion; its main object unquestionably is to make men acquainted with their duties to God and to each other; it was long the only religion of the Christian world (!): it is still by far the most generally diffused. It should also be remembered, that Catholic priests and monks kept Christianity alive during the dark ages, and that it is to them we owe the sacred writings." It was D'Alembert, we believe, who remarked, that "the Pope was no longer Antichrist in the opinion of any one."



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something more, and throughout Europe there are indications of a state of things, in which all the evils of Popery, and all the evils of Infidelity may be combined together, and wrought into a system more flagrantly Antichristian than any that has yet been developed upon earth. It would seem as if the experiment were now making in France, as to how this combination of evils might be best effected; as to how the conflicting elements might be so adjusted and arranged as no longer to act as neutralizing forces, but in one combined system of stupendous evil, sufficient to command the world, and able to crush religion throughout all its kingdoms. A riper form of Antichristian evil is evidently in the process of being developed. The amalgamation may take some time to accomplish; hitherto it has failed, or at least but partially succeeded. But past failures are only leading to new and more successful attempts. The problem which Rome is now trying to solve, is how to gain the full command of all the vast energies of Infidelity now unfolding themselves over Europe, without abating one jot of prerogative or principle; and the problem which Infidelity has to solve, is, how to maintain entire friendship with Rome, so as to enlist all her agencies and energies in behalf of its own movements and schemes. Hitherto, these problems have been deemed insoluble. The friendship seemed incongruous, the amalgamation impossible, and the co-operation as absurd as the production of motion in a body by the application of equal and opposing forces. Now, however, the solution has assumed a far more likely aspect. Fact is proving, what theory had so conclusively disproved. Popery and Infidelity; Popery and Atheism; Popery and Socialism are now swearing eternal friendship together! They have cordially fraternized with each other. Rome has no firmer ally than Infidel France; and the armies of that republic, carrying the escutcheons of liberty, have gone hither and thither at the beck of the darkest despot that ever sought to quench religion and smother freedom. Paris, atheistical, lascivious, is more Popish than Rome. The journal of Eugene Sue was amongst the first to assail England for her treatment of the late Bishop-making Bull, and the shout of true-hearted Protestantism, from this indignant land, seems to be bitterly resented by the Infidelity of France, as if a friend had been affronted and wronged.

But while we may thus far agree with our Futurist friends, we dissent very strongly from some of their conclusions. We dissent from the view which presents the impending form of evil as one of pure Atheism. The most startling and awful feature of the last days as described by the apostle, is, that with all the

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conglomeration of sins and abominations which he describes, there is combined "the form of godliness." (2 Tim. iii. 1—5.) The perilous times depicted, are evidently the times of Antichrist, and the evils set forth are such as cannot be surpassed; they are the evils of a world in which Antichrist has done his worst,—the evils of a world ripe for the devouring fire; yet over all these evils there is thrown the cloak of religion; there is still a form of godliness among these followers of Antichrist, these children of the evil one. We dissent from the stress which they lay upon an *individual* Antichrist, and we dislike the terms in which they speak of those who look more at the system, than at the man. We believe in a personal Antichrist; but then he is the head of the Antichristian system. Apart from this he is nothing. It is he who is to guide and wield the energies of the mass, but apart from that mass, where or what is he? And as to the argument employed, that Scripture calls him "the Man of Sin," it proves nothing, else we must believe that Babylon the Great is merely one woman, because she is described as "the harlot;" or that the Bride, spoken of in Psalm xlv., and in the Apocalypse, is merely an individual, because she is addressed as the King's daughter, and the Lamb's wife.

But we dissent most of all from the way in which they underrate the Antichristianity of the *present*, in order to magnify the Antichristianity of the *future*.

Engrossed with the dark vision of coming ills, they look away from the ills that are around them. Absorbed in the thought of an individual Man of Sin, they overlook the Mystery of Iniquity which is already working. Alive only to the evils of an impending reign of Atheism, they have almost ceased to realize the enormities of a present reign of superstition.

This position is a most unsafe one. Its tendency is to throw men off their guard by making them think that the danger is not at their gates, that the enemy has not yet begun his march against them. They argue, that as the Church's great enemy is Antichrist, and that as Antichrist has not yet arrived, they need not be so jealous of Popery, or so vigorous in their hostility to it. They had better reserve their strength till the great adversary arises. They can afford to smile at the efforts of Popery; they can afford to sit at ease, and not be aroused either to abhorrence or alarm at its blasphemies and at its success.

According to the view thus taken by some (we do not say all) of our futurist friends, Antichristianity seems a thing confined



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exclusively to the very last days of the world,—restricted in fact, to the three years and a half of the reign of the individual Man of Sin.

Now, on this point we have one or two remarks which we think worth the consideration of our readers.

(1.) The Church's present and most urgent duty must always be in connexion with the things most immediately surrounding her. It is with her enemies as they are at this moment, not as they shall be some years hence, that she is to wage her most strenuous warfare. It is Popery that is at our gates, and shall it not be resisted to the uttermost? It is Popery that is now defying Christ, assailing his Church, blaspheming his name, denying his Gospel, multiplying its cunning agencies, wielding every weapon against the truth of God, sapping the foundations of this realm, threatening the throne, usurping unlawful authority and honour, claiming dominion over the British Isles, ensnaring the heedless, bribing the poor, fawning upon the rich, flattering the great, alternately cajoling and bullying our statesmen; it is Popery that is doing all this! And shall we blind ourselves to these pressing perils? Shall we madly smile at them, and let them march on unhindered, because, forsooth, there are greater perils to come!

(2.) Popery is Satan's stronghold; or, at least, one of his strongholds. It is one of his mightiest deceptions. Into this as into a citadel he has thrown himself, that if it were possible he might command the kingdoms of the earth. Wherever you find Popery there you find Satan; and if you inquire where is it that he is working most vigorously? we answer, wherever Popery is found. If you ask, what is his special agency on the earth? we answer, the Papacy. We do not say that it is the consummation of his wiles and wisdom; but we say that it is his masterpiece hitherto,—a stupendous but well-compacted pile of evil, in the construction of which he has lavished all his skill. It is the fullest and completest specimen of Satanic power and art that the world has yet witnessed. We cannot then afford thus to trifle with Satan and his special agencies. We cannot afford to fold our arms when this fabric of evil is rearing itself among us; we cannot feel ourselves at liberty to let Satan work unchecked and unassailed, because it seems we expect that he has in store for us a more terrible display of his cunning and his might.

(3.) *Popery is truly and thoroughly Antichrist.* We cannot doubt this for a moment, even were we disposed to allow the vision of a *coming* Antichrist to occupy ten times more space

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and bulk in our scheme than it has hitherto done. We wonder that any reader of Scripture, that any student of prophecy should come to another conclusion. Whether it be *the* Antichrist—that is, whether it be full-grown Antichrist, Antichrist in its last and worst form,—is one question, and whether it be strictly and truly Antichrist is quite another. That it is not the former we are willing to concede; that it is the latter we do most certainly affirm.

"The mystery of iniquity doth already work," says the Apostle Paul. "Even now are there many Antichrists," says the Apostle John; that is to say, Antichrist has already begun to show himself; and that which we now see is just as *truly* Antichrist as it can ever be. No doubt it was Antichrist in its rudimentary state, but still it was Antichrist,—the Antichrist of the day, against which the Church was to contend with special watchfulness and resolution. It was, it may be, but the roots of Antichrist, or perhaps the stem; but it was truly the Upas tree, whose maturity was to blast the earth, as if it had already put forth its branches and leaves and fruit. The Church, when but a handful in Jerusalem after our Lord's ascension, was as truly the Church as when it swelled out and spread over a hundred kingdoms. Jesus, when he lay in his infancy upon his mother's breast, was as truly THE CHRIST as when he received the baptism of the Holy Ghost, or when he ascended up on high, leading captivity captive. So the Antichrist of apostolic times was *truly* Antichrist, and to be contended against as such; as truly as it ever will be when it lifts itself up in the pride of its highest stature, and sits upon the throne, looking round upon the stretch of its far-ranging conquests.

Antichrist is a thing of *growth*, not the creature of a day. It may perhaps reach its maturity more suddenly than we suspect, but still this very maturity will be connected with the whole of its past history; and for this very suddenness and extensiveness of maturity it will be indebted to the gradual growth of ages, the preparations of 1800 years. Each generation has added somewhat to the growth of this deadly tree, and we may trace the concentric circles of its growth in history all along the ages. In predicting its uprise, in painting its features, in describing its character, in sketching its doings of evil, and in foretelling its destruction, Scripture assumes a *personal identity* throughout. The *personal identity* of Antichrist, notwithstanding all his different forms and phases; and in spite of the long tract of time over which his development spreads itself, is one of the most

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striking things in the prophetic Word. For on what save on this principle can such a passage as the following be understood (we give one instance only, but it is enough):—" In her was found the blood of prophets and of saints, and of all that were slain upon the earth." (Rev. xviii. 24.)

The futurist system denies this personal identity. It leaves no room for this *growth* of Antichrist. Its idea seems to be that the Antichrist is wholly a new thing in the earth,—a sudden outburst of evil,—a three years and a half tyranny, unconnected with the history of ages, shooting up by itself in some soil of its own preparing, root, stem, branch, leaf, and fruit being all the growth of an age.

Now it is this personal identity of Antichrist, as the man of all ages—the wicked one, from the days of David downward, that the Church seems called upon specially to keep in view. Otherwise she will certainly mistake her enemy, misunderstand his character, miscalculate his strength; and thus being thrown off her guard, she will reap the fruit of her folly in many a mortifying defeat and bitter calamity. It is Antichrist that is her special enemy; not the Antichrist of one age, but of all ages; not Antichrist in the maturity of his manhood, but Antichrist in his immaturity and youth; not the Antichrist that the next twenty years is to develop, but the Antichrist of this present hour; not the Antichrist that is yet to sit in a rebuilded temple of Jerusalem, or to occupy a resuscitated Babylon in the plain of Shinar, but the Antichrist that has even now his metropolis in Rome, his palace in the Vatican, and is pouring his armies, like locusts or like demons from the pit, over the plains of England, to set up new altars of idolatry, new images for worship,—to rear new nunneries outrivalling Paphos, new monasteries outrivalling Sodom,—to exterminate religion, to crush liberty, to forge chains and rivet them upon a freeborn people,—to transform this peaceful island into a Pandemonium, viler and darker than that which debased it for centuries, ere our fathers, in the might of God, arose and swept the abomination clean away.*

* May we not in these days exclaim, in the well-known lines:—

" O England, model to thy inward greatness,
Like little body with a mighty heart,
What might'st thou do, that honour would thee do,
*Were all thy children kind and natural!*
But see thy fault: France (Rome?) hath in thee found out
*A nest of hollow bosoms,* which he fills
With treacherous crowns."

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Let what will be the future Antichrist, Popery is the present one. Let us concede that into the composition of the coming Man of Sin Infidelity will enter more largely than now; still let us realize in the Papacy the present Mystery of Iniquity and contend against it as such. For the Church to do otherwise, would not only be peril to herself, but treachery to her Lord.

Just let us look for a little at the Antichristian features of Romanism; let us see how its head, though professing to be Christ's Vicegerent and Representative, denies and blasphemes his name; how the system itself, though designated a Christian Church, has in it almost every element of apostasy; how, while on the one hand it seems to hold certain vital doctrines of our faith, it subverts and smothers every one of them; not openly denying truth, but neutralizing it at every point by errors cunningly devised, so as to destroy the very truth which is pretended to be taught.

Did Scripture say, that a man is justified by faith, without the deeds of the law? Popery has declared, that "if any one shall say that men are justified either by the imputation of Christ's righteousness alone, to the exclusion of grace and charity poured into their hearts by the Holy Ghost, and which is inherent in them, *let him be accursed.*" Did Scripture declare that we are unprofitable servants, after having done all that is commanded us? Popery has affirmed, that "if any man shall say that the good works of a justified man are in such sense the gifts of God, that they are not also his *worthy merits,*—or that he, being justified by his good works, does not really *deserve* increase of grace and eternal life,—*let him be accursed.*" Did God warn us against adding to, or taking from, his Scriptures? Popery has said, "All saving truth is *not* contained in the holy Scripture, but partly in the Scripture and partly in unwritten traditions, which whosoever doth not receive with the like piety and reverence as he doth the Scripture, *let him be accursed.*" Did Christ institute only two sacraments? Rome has added five, and declared, that "whosoever shall affirm that these were not all instituted by Christ, or that they are more or fewer than *seven, let him be accursed.*" Did Christ say to his people, "Eat ye all of this, drink ye all of this?" Popery has said, in opposition to him, that "whosoever shall affirm that all and every one of Christ's faithful ones are bound by Divine command to receive the holy Sacrament of the Eucharist *in both kinds, let him be accursed.*" Has God forbidden us to make a likeness of himself? Popery repeals his statute, and says, "It is

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lawful to represent God and the holy Trinity by images." Has God forbidden the *worship* of images? Popery declares, that "the images and relics of Christ are to be duly honoured, venerated, and worshipped." Has Scripture said, marriage is honourable in all? Popery has declared, that "if any one shall affirm that persons in holy orders may contract marriages, *let him be accursed.*" Did Christ say, "Call no man father on earth?" Popery has exalted one of its own priests as the Church's infallible head, and given him the very name of *Father* (Pope). Did Scripture say, "There is but one Mediator between God and man, the man Christ Jesus?" Popery has raised a frail woman, the mother of our Lord, to conjunct and equal Mediatorship.

It is a most thorough mistake to say, that it is only in a few of its doctrines that Popery is unscriptural; in its very nature and essence, as well as in the Articles of its Creed, it is subversive of the Gospel of Christ and an enemy of Christ himself. Midnight and noonday are not more opposed to each other than are Popery and the Gospel: it is Satan's mightiest engine for counterworking the operations of Christ and of his Spirit upon earth. It is the machinery by which he has hitherto wrought most successfully and extensively. It is such a system of cunningly-contrived, well-balanced, carefully-connected error, that it accomplishes his plans with a speed quite unrivalled, and upon a scale of grandeur such as no other system can boast of. As the Church of God may be called the representation or personification of Christ, so the Church of Rome may truly be styled the representation and personification of the Evil One. No other system, in any age or kingdom, has so fully embodied the lies of him who is the father of lies, or given to the world such a true and perfect image of the Prince of darkness. There may be another system yet to arise which shall do all this more perfectly; but, up to this time, none such has been found to do it all so truly and fully as the Church of Rome. The aim of Christ's work in the Gospel is to build men up in his own likeness and to his own perfect stature; the object of Satan in his anti-Gospel, or Popery, is to build men in his own likeness of evil, and to his own stature of ungodliness.

As the fundamental truth of the true Church is "justification by grace," so the fundamental lie of the false or apostate Church is justification by works. Nor is it difficult to see how this should be her foundation-stone. Her ruling passion, as actuated by him who is the god of this world, was ambition, spiritual and temporal; her grand aim was to obtain dominion

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over men and nations, soul and body. To grasp the sway over conscience was needful at the very outset, for until she had man's conscience at her disposal she could accomplish nothing. To accomplish this it became necessary to overturn certain barriers which the Gospel had set up. So long as it was admitted that by Christ alone we are justified, so long it was impossible to get grasp of the conscience or deify the infallible head. For then the sinner had no need of a priest to come between him and God; no need of dealing with any one save the great High Priest in heaven. He was totally independent of his fellow-man, in so far as forgiveness of sins or intercourse with God was concerned. In all such matters he had to transact directly and exclusively with God, receiving everything from him that he needed, without money and without price.

But grace being superseded by merit, and faith supplanted by works in the matter of acceptance with God, the mighty fabric of Papal usurpation proceeded rapidly. The treasury of these justifying works was forthwith placed under the custody of one man, calling himself a priest, authorized to come between the sinner and the Saviour, and to arrest or facilitate all communication at his pleasure. This one man, taking his stand at the gate of the kingdom, proclaimed himself the shutter and the opener of its gates, and succeeded in making men for ages believe that he alone had the power of admission or exclusion. Usurping the entire control of this supposed treasure-house of justifying works, he pretended to lock and unlock, to retain or to absolve, on what conditions he pleased. Money was made the current payment for all sins, by which means enormous sums were extracted by the priesthood from the credulous and weak, and enormous legacies extorted from the dying.

No wonder that, in such circumstances, the Pope's power should have augmented and his supremacy become unlimited. He was the world's high-priest, greater far than Aaron. He was the world's king, greater far than Solomon. Nay, he was priest and king at once, and with a far wider sway than Melchizedek. He was a God upon earth; acting as God in his binding and loosing, in his changing times and laws, and being honoured and served as God by men who had been given over to strong delusion, that they should believe a lie.

Having laid the foundation thus, it was needful to cast about for something whereby it might be maintained. As it could not be defended by Scripture, it was necessary to bring in the fables of the Apocrypha, and call them Scripture,

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thereby assuming the office of the Holy Spirit. But as this was not enough, tradition also must be laid hold of and raised to the level of inspiration; nay more, as Scripture directly and explicitly condemned all this, it must be withheld from the people, or, when given, must be in a foreign tongue.

Having acquired the power of doing what he pleased with sin and its penalties *in this life*, it became necessary that he should have also the life to come at his disposal. As there was no room for this so long as it was believed that, at death, our doom is sealed irreversibly, he must deny this, and maintain the existence of a middle or neutral state, a state of purgation over which he could assume the power, regulating the length of the time and the intensity of the purifying flame according to his pleasure.

But the people must be made absolutely dependent on the priesthood for every spiritual blessing. There must be no way allowed of obtaining one gift from God save through the priest. Hence the fiction of the seven sacraments, which thus become seven chains to bind the people to the priesthood and render independence of action or liberty of thought an impossibility. And hence specially the mysteries of the confessional, which binds the sinner to the priest far more terribly than ever slave was bound to his master by a chain of iron. No heaven without absolution,—no absolution without confession,—and no confession without a priest! And thus the Romish Church is divided into two classes, slave-holders and slaves,—the confessors and the confessing,—the priest and the people.

As, however, it was also indispensable that men should be allured as well as terrified, he established the scheme of indulgences, holding out forgiveness of sin to any amount at a certain rate of payment; thus licensing every form of wickedness, holding out a bribe to lust and passion, transforming religion into a system of licentiousness.

To enhance his dignity and pomp by the greatness of his retinue, he not only gathered round him a band of spiritual nobles,—an ecclesiastical aristocracy upon earth,—but he canonized, after death, saints without number, the worship of whom he enjoined under the penalty of his curse, and whose intercessions he pretended to make available when he pleased. So that, while, by the persecution of the faithful witnesses of Christ he was unpeopling earth of *true* saints, he was affecting to people heaven with the false. In order, moreover, to throw over all the air of tenderness and grace, thereby to win over the sentimental, he raised the mother of our Lord to the throne of Godhead, giving her authority over her Son,

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representing her as more full of grace than her Son, and assigning to her titles which it is hateful even to name.

And then, lest any over-venturous disputant should question the claims of this earthly god, or challenge his deeds, or assail his wisdom, he proclaimed himself infallible, and the pontifical curse was ever ready to close the lips of such a questioner, and the dungeon, the rack, the fire were ever the swift followers of this curse.

It is plain that Popery is not merely a system with a few flaws and disfigurements. It is, from its foundation upwards, a mass of error and delusion, a deliberate system of Satanic wickedness, framed for the vilest and most selfish purposes, yet most cunningly devised and curiously constructed for carrying on the Antichristian designs of the Evil One. It is no ill-planned or random fabric, but a most careful structure, displaying not more the malice than the craft of Satan.

This was the religion that kept Europe so long in barbarism, seeking to quench civilization, learning, science, religion, liberty. Her laws were cruel, and her actings were as cruel as her laws. Pagan Rome had earned a hateful name by her persecutions. But Popery outdid Paganism, and gained a character for bloodthirstiness far beyond what her Pagan predecessor had won. The foundations of her throne were laid in blood, and by blood cemented and compacted. When we call to mind the ten thousands that fell in open martyrdom, the ten thousands more that were secretly made away with in her mysterious prisons, the ten thousands more that pined in exile, the ten thousands more that perished of want and misery and terror and broken hearts, we shall be at no loss to discover what the Antichristian, the Satanic nature of this system is. No Christian who looks at it can fail to discern the Antichristianity that pervades it, the hideous mass of error and of evil of which it is built up, and with which it is impregnated.

But we must not prolong this article. Yet we cannot close without a single word in reference to the recent attempt on the part of this Italian pretender to assume sway in England. The Reformation plucked from his tiara its brightest gem, and he would give half his kingdom to have that island-gem recovered and replaced. Hence the audacity of the scheme.

We thank him for it. It is this audacity that has awakened Britain from its repose, and given rise to a movement which seems every day gathering strength, and may lead to issues which we little count upon.

What the result of the present movement may be we

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attempt not to predict. That the Pope has committed no ordinary blunder in his late Bull is very evident. Both in this and in the matter of the Irish Colleges he has inflicted a deep wound upon his own cause. He has alienated the educated classes of Romanists in Ireland by the latter, and he has thoroughly roused the Protestantism of Britain by the former. He has made a breach between himself and our rulers, perhaps not unwelcome to themselves, glad, as they no doubt are, of an opportunity to break with so inexorable a master, especially when in doing so they have been able so thoroughly to identify themselves with the people of England. This breach may be of considerable service to Protestantism. It will tend to check the flow of patronage in the direction of Popery. It will enable our statesmen to act more like freemen and like Englishmen. It will arrest farther concessions to Popery. Had Sir Robert Peel been alive, every effort, we doubt not, would have been made by him to prevent such a breach, or to heal it without delay. Romanists had his ear, and counted upon his support. They deplore his death as one of the heaviest blows that has overtaken them. But he is not now among us to lend his influence to Popish schemes, or to attempt to smoothe down the indignation that has uttered itself all over the land. It may then take longer to heal the breach. But we may rest assured that every effort on the part of Rome will be strained to accomplish a reconciliation, both by cajolery and threats. For Rome, proudly as she vaunts herself, feels that she cannot afford to lose her influence in the British Cabinet and Senate. At any cost she will seek to regain it, for this influence is of more value to her at this moment than the command of every cabinet in Europe. For the last twenty years this nation has groaned under the curse of Popish influence. And now that there has been such a breach, it is the interest of every man within these shores of ours to prevent reconciliation,—to give such a steady, prolonged, and resolute expression of their mind as shall interpose an effectual barrier in the way of any proposal for a renewal of friendship.

What our legislators may devise, and with what effect their legislation may be attended, we do not pretend to say; these things are not for us. But one thing we do anticipate,—that men's eyes will be opened to see the true character of Popery, its pride and lordliness, its insatiable ambition and eagerness for power, its ingratitude and disloyalty, its sedition and insubordination, its determination to trample in the dust every law of the realm that crosses its path or thwarts its arrogance. And then, when men have looked thus far into it, they will

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look a little farther and deeper. They will study its past history, and think of the fires that it has kindled, the blood that it has shed, the hearts that it has broken, the bonds that it has sundered, the tortures that it has inflicted, the tears that it has caused to flow; they will think of "the bloody Piemontese that rolled mother with infant down the rocks," of the fagots of Smithfield, of St. Bartholomew's Eve, of the Sicilian Vespers, of the Irish Massacre, of the Inquisition dungeons, of the Gunpowder Treason, and of the Spanish Armada; they will think of Huss and Jerome, and Savonarola and Coligny, and Cranmer and Latimer, and Wishart and Hamilton; they will think of the nations that it has brutalized, the kingdoms that it has dismembered, the families that it has torn asunder, the homes it has made desolate; they will think of the millions that its tongue has slandered, or its sword slaughtered, or its cells imprisoned, or its fires consumed; they will talk of these things to their children round the hearth as in better times, teaching them to love the truth their fathers loved, to walk in the ways in which their fathers walked, not calling evil good or good evil, but cleaving to the eternal truth, abhorring Antichristian error, that they may escape the coming doom of the apostate, and "fly the Babylonian woe."

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# Notes on Scripture.

## Psalm XXIII.

After the conflict of the preceding Psalm, and its bright glimpse of triumph, we might have thought that such an ode as we afterwards find in Psalm xxiv. would have immediately followed, leading us on to the scenes of victory anticipated by the sufferer. But, instead of this, we suddenly find ourselves in the quiet peace of the quietest valley imagination could paint; where is seen One walking by his shepherd's side singing,—

"Jehovah is my shepherd!
I shall not want," &c. *

* Perhaps these verses were never more poetically rendered into another tongue than by Buchanan in his Latin version:—

—— "Sicut Pastor ovem, me Dominus regit;
Nil deerit penitus n i'

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The arrangement seems intentional; the soothing after the exciting, the stillness of the still waters after the fury of the tempest, and before proceeding to the engrossing and enrapturing scene of the Mighty One's dominion. It is like the pause of Milton's angel,—

"As one who in his journey bates at noon,
Though bent on speed, so here the Archangel paused
Between the world destroyed and world restored."

And, besides, it is most suitable that between the conflict finished successfully in man's behalf and the glorious issues of that conflict, as seen from the throne of dominion, there should interpose a view of that state of soul toward the Father in which the Head and his members pass through their wilderness.

The Church has so exclusively (we might say) applied this Psalm to herself, as almost to forget that her Shepherd ("that Great Shepherd!") once needed it and was glad to use it. Once *the Lamb* (now in the midst of the throne ready to lead us to fountains of living water) was led along by his Father. He said to his disciples, "And yet I am not alone, for the Father is with me." (John xvi. 32.) Was not this the burden of his song:—"The Lord is my shepherd; I shall not lack." (Ver. 1.) When he said, on another occasion, (John x. 14, 15,) "I know my sheep, and am known of mine, as the Father knoweth me." Was he not saying, "I lead you as my Father leads me?" But try every clause, and every syllable will be found applicable to David and David's Son, to the Church and to the Church's Head. If ver. 1 sings, "*I shall not want,*" it is just a continuance of the testimony of Moses, Deut. ii. 7, "The Lord thy God—knoweth thy walking through this great wilderness: these forty years the Lord thy God has been with thee; *thou hast lacked nothing.*" Christ and his Church together review their wilderness-days and praise the Lord. The song of the *Lamb* is not less complete than that of Moses.

The occasional retreat to the Sea of Galilee and desert places, and the Mount of Olives, furnished Christ with many such seasons as ver. 2 celebrates. "*He maketh me lie down on pastures of tender grass.*" His saints know so well that it is his wont to do this in their case, that the Song of Songs asks not, "*Dost* thou make thy flock to rest at noon?" but only, "*Where?*" And as the Lord of *the Ark* of the covenant (Numb. x. 33) sought out for Israel a place to rest, so did he for his true Israel,—that Prince with God,—giving him many a refreshing hour amid his sorrow; as it is written, "He is at my right hand, that I should not be moved: therefore did my heart rejoice." (Acts ii. 25.)

"Per campi viridis mitia pabula,
Tuæ veris teneri pingit amœnitas,
Nunc pascor placide, nunc saturum latis
Fessus molliter explico.

"Parce rivus aquæ leniter adstrepens
Membris restituit robora languidis;
Et blando recreat fomite spiritus
Solis sub face torridâ."

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In temptation seasons, or after sore conflicts with man's unbelief, the Lord "*restored* his soul" (Ver. 3); that is, revived it with cordials, even as he does his people after such seasons, and after times of battle with their own unbelief. And when in the hour of trouble and darkness he cried, "What shall I say?" the Father "led *him in paths of righteousness, for his name's sake*," glorifying his name, as we read, John xii. 27.

It was not once only, though it was specially as the garden and the cross drew near, that his soul was in "the valley of the shadow of death." (Ver. 4.) But this he passed in safety, even when he did come to that thick gloom of Calvary. And He who led *Him* through will never leave one of his disciples to faint there; the *rod* and *staff* that slew the bear and the lion, made David confident against Goliath; so do we obtain confidence from knowing how our Shepherd has already found a safe way through wolves and perils.

In ver. 5 the *table*, the *oil*, and the *cup*, might, in Christ's case, be illustrated in the day of his baptism, in the shining forth of his glory, in such a miracle as that of Lazarus' resurrection; and in the light of the Transfiguration; as well as in the "meat to eat which the world knew not of," and the "rejoicing in spirit" as he thought upon the Father's will;—in all which blessings the sheep still share from time to time, getting occasional exaltations, and moments of "joy unspeakable and full of glory."

Even those names, the essence of whose anguish is expressed by "*Eli, Eli, lama Sabacthani*," did not make the Master doubt that "goodness and mercy would follow him," till he reached his Home, his Father's house, with its many mansions. And shall any member doubt of his persevering to the end; of his being loved to the end with the love that first loved him, till he becomes a guest for ever in his Father's house?

The "house of the Lord" is the true *Bethel;* God's dwelling where the ladder is set between earth and heaven. The tabernacle was such in type. Christ spoke of it, when, leaving his few sheep in the wilderness, and amid wolves, "Let not your heart be troubled, . . . . . . in my *Father's house are many mansions*." (John xiv. 1, 2.) It is New *Jerusalem*, and He is gone to the right hand of the Father, to gather in his elect, and then at length to raise up their bodies in glory, that they may enter into the full enjoyment of that house in the "kingdom prepared for the blessed of his Father." Fear not, then, little flock, it is your Father's good pleasure to give you the kingdom—and if so you must be kept for it; goodness and mercy must follow you all the days of your life, bringing up the rear of the camp, and leaving not a straggler to perish. It will be then that every sheep of his pasture will fully know and celebrate the words of this Psalm,

*The Righteous One's experience of the leadings of the Shepherd.*

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## Psalm XXIV.

Every eye in the universe is looking on, and every ear listening in heaven, earth, and under the earth. There is a strain in this Psalm that

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brings up to our thoughts, Revelation v. 2, 3 ; for a voice proclaims to the universe the Lord's dominion, and challenges a denial. This is done in ver. 1, 2, and no one in heaven, or earth, or hell, is found, who does not acquiesce in the declaration of Jehovah's sovereignty.

Amid the universal attention of all beings, a voice asks the question,

" *Who shall ascend into the hill of the Lord ?*
*And who shall stand in his holy place ?* " (Ver. 3.)

The import of the question is this. There is in that world, a revelation made to sinners, in yonder *tabernacle, or Zion,* of the way of a sinner's access to his God. O, son of man, do you know it? O, children of Adam, do you use it? Consider, O consider! For none shall have the after-blessings of glory who do not receive the present blessings of grace.

The voice then takes the character of the accepted sinner in ver. 4, —" *He that hath clean hands;* " that is, he that washes in the water of the laver after being at the altar. This, O men of Israel, has been shown you. Is not that every day exhibited in your tabernacle? No priest enters the holy *place* until he has washed at the laver after being at the altar; or, to express it without a type,—

" *He that has a pure heart,*
*Who has not lifted up his soul to vanity,*
*Nor sworn deceitfully.*" (Ver. 4.)

He must be pure, free from charge of sin against God and man. This is the man that receives the blessing; this is the man that receives the award of "righteousness," treated as righteous by the "*God of salvation.*" And a believing Israelite knew the way to obtain this purity. His "holy place" presented to him in type the whole provision that the "God of salvation" had revealed as needed by a sinner. And so the voice pronounces—

" *This is the generation of them that seek him :*
*That seek thy face, O Jacob.*" (Ver. 6.)

The generation of those who seek Jehovah are *persons of this description;* the diligent seekers of thy face are *Jacob, i.e.,* persons who have a claim to the name of the peculiar people. This, at least, is the meaning, if we adopt the rendering of Hengstenberg. But, retaining the common version, why should we not understand the words in the following way?—These whose hands are clean are the true seekers of Jehovah: and, in so doing, they are taking the true way to get Jacob's *birthright* and Jacob's *blessing,*—" *They seek thy face, O Jacob :* they do not seek Esau, with the fatness of earth, but thee, Jacob, who hast got the *blessing from the Lord.*"* Unless we understand it in reference to the possession of the *birthright* and the *blessing,* that is, to the promise of Messiah and the pre-eminence involved therein, we see no reason of introducing the name "*Jacob.*" But if we are right in our suggestion, then we not only get at once an appropriate reason for the introduction of that name, but also we find ourselves in this manner led on by an easy transition to the next pro-

* In Prov. vii. 15, and xxix. 26, we have, "*seeking the face of*" in the sense of seeking what they had to give.

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clamation, the proclamation of *the King;* for this King is *Jacob's* birthright and blessing.

There is a pause, intimated by "*Selah*" (ver. 6), not unlike that in Prov. i., between verses 23 and 24; and the voice, having before declared who may hope to enter the Lord's presence, suddenly announces that *the King* is at hand!

> "*Lift up your heads, O ye gates;*
> *And be ye lift up, ye everlasting doors;*
> *And the* KING OF GLORY *shall come in.*" (Ver. 7.)

That name, "King of GLORY," * from whence is it derived? Is it not from the cloud of *glory* in the Holy of Holiest? Is He not thus designated as being the Antitype of that symbol of the Divine presence? And the *doors* are called "*Everlasting,*" because he who enters in at them is to keep this palace and sanctuary which he makes for himself in everlasting freshness. "The beams of his house are to be cedar, and the rafters fir," (Song i. 17,) because the upholder of all is come. *Earth* is now to be his sanctuary and palace—Earth full of his glory—Earth with New Jerusalem come down from heaven.

It is the Lord himself, perhaps, who asks at the wondering universe (just as the elder asked at wondering John, Rev. vii. 13) concerning his well-beloved, now brought into this world in honour, and glory, and majesty, not as at his first coming, in humiliation.

> "*Who is this King of Glory?*" (Ver. 8.)

It is like Jeremiah xxx. 21, מִי זֶה, "Who is this that has engaged his heart to approach to me? saith the Lord." And the reply also is the Father's, telling him as having gained victories and overcome in battles, and so won the kingdom. But when the proclamation is repeated, and attention called again to Him by the question, "*Who is this* King?" the Father's reply is,—

> "*The Lord of Hosts, He is the King of Glory,*"

as if to identify *our King* with *Jehovah* before all creation.

"*Selah*" ends the Psalm; a pause ere the people depart from the spot where they heard his lofty song. It is a glorious hymn for the Church in all ages. Paul writing to Corinth (1 Cor. x. 26) claims *a believer's right* to the things of earth, on the ground that this Psalm claims *for God* a right to it: "*the earth is the Lord's and the fulness thereof.*" Evidently Paul associated himself and his fellow-saints with "*the King of Glory,*" in whose train we expect to enter through the everlasting gates. The Psalm describes our mode of joining the royal procession, and so passing on to glory with the King. There is no Psalm which, with such sublime and simple grandeur, describes,—

*The path of the righteous to the throne of glory.*

* Dr. Allix remarks, "If some Christians have applied it to Christ's ascension it was for want of considering that it gives to Christ the title of Jehovah, *King of Glory* (1 Cor. ii. 8), and of being powerful in battle. These titles I suppose his enemies destroyed. (Rev. xix. 6.)



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## Psalm XXV.

The inquiry may have crossed the reader's mind, Why was this Psalm placed next such an one as the 24th? We almost think we can answer that question, and if our answer is right it gives us a key to the structure of the Psalm. We suppose that the resemblance of ver. 12 to the style of the closing verses of Psalm xxiv. may account for the juxta-position. The resemblance is much closer than appears at first sight.

As in Psalm xxiv. 8 (like Jer. xxx. 21) we had Messiah introduced to our notice by the question, מִי זֶה מֶלֶךְ, so in ver. 12 we find suddenly the question put,—

מִי זֶה הָאִישׁ יְרֵא יְהוָה

"*Who is this man who feareth the Lord?*"

Up to that verse the Psalmist speaks in the name of a member of the Church, such as himself, amid snares (ver. 15) and troubles (ver. 17) at a time when Israel too was tried (ver. 22); times when David was as a partridge on the mountains. This member of the Church prays for deliverance, guidance, pardon, appealing to the Lord's compassions. At ver. 11 he utters the appeal, "Pardon mine iniquity *for thy name's sake,*" throwing his burden before him, too heavy for him to bear;—"*For it is great.*" At this point the scene changes. An answer is coming to the petitioner. His eyes fix on the Perfect One.

> "Who is this man *that feareth the Lord?*
> *Whom he teacheth the way that he shall choose,*
> *His soul dwelleth at ease,*
> *And his seed shall inherit the earth.*"

What a blessed vision! What a sweet sketch of Messiah and his blessings. Himself in his glorious rest, and his seed filling the earth! Instantly, in ver. 14, it is added that a share in this belongs to all who fear the Lord:—

> "*The secret of the Lord is with them that fear Him,*
> *And he will show them his covenant.*"

All the blessings of the covenant are yours, and the Lord's friendship ("*secrets*") is yours, O fearer of Jehovah. Having seen and heard all this the Psalmist exclaims,—

"Mine eyes are ever towards the Lord,"

who provides such blessings, present and future, and thus makes my soul dwell at ease, while I behold Him. And so he prays again in full hope and confidence. When he reaches ver. 20, "*Let me not be ashamed, for I put my trust in thee,*" we are reminded of Coriolanus betaking himself to the hall of Attius Tullius, and sitting as a helpless stranger there, claiming his king's hospitality, though aware of his having deserved to die at his hands. The Psalmist so throws himself on the compassions of an offended God.

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It is to be noticed that throughout, the appeals of this Psalm are far more to the *compassion* and *mercy* of the Lord than to any other attribute. Only let his pity awake, and he has a righteous channel down which to pour it. In Psalm xxvi. we shall see it is different. But here, the general strain of all the appeals is that of vers. 5—8, 10, 11.

It is the first *Alphabetic* Psalm; that is, the first instance we have met with where every verse begins with a letter of the Hebrew alphabet in succession. There seems nothing peculiar in this sort of composition; and, as if to guard us against the idea of any mystery in it, the regularity is twice broken in upon in this Psalm, as in most of the others of the same structure. Nor are these irregularities the effect of careless transcription; for every MS. agrees in the same reading, and the ancient versions show that the text existed in its present state from the earliest times. The only lesson the use of the *alphabetic* form may teach is this: that the Holy Spirit was willing to throw His words into all the moulds of human thought and speech; and whatever ingenuity man may exhibit in intellectual efforts, he should consecrate these to his Lord, making him the "*Alpha and Omega*" of his pursuits.*

It is a psalm, then, wherein the letters of the Hebrew alphabet are made use of to help the memory and to vary the structure—all with the view of enabling the Church in every age to do as the Psalmist here—confess and pray for pardon, help, guidance, deliverance, with the eye on Him set before us in ver. 12,—*this man*, the true pattern of the fear of God, and the bestower of blessing from himself on all that fear the Lord. And who would not say, with the Church in every land, and with the souls under the altar, as well as with David, here,—

"*Redeem Israel, O God, from all his troubles!*" (Ver. 22.)

If the day when that was done literally (by David being raised to the throne) was glorious, what will be the day when the true *David* ascends his throne and dwells at ease, and his seed inherit the earth? Let us learn to use this Psalm if we would fully enter into

*The confidence of the righteous in the Lord's mercies.*

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## Hosea XIII.

Ver. 1. "Trembling," as when it is said elsewhere, "Ye that tremble at his word." So when Ephraim "feared," he was exalted, but when Baal became his chosen defence, he died.

* See Fry. But Fry, Horsley, and others, insist on trying to rectify the omitted letters by transposing, &c., quite unwarrantably. Fry, Tucker, and others, also seem to have lost their way as to "*sins of my youth*" (ver. 7) by not observing the change, ver. 12.



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Ver. 2. Israel's increasing presumption, "sinning more and more," as they will do to the end. "The idols according to their own understanding," that is, their leaning to their own understanding against all warning, in seeking what was good for them; delighted too with their own sacrifices so made.

Ver. 3. Therefore shall they reap the fruit of their own doings.

Ver. 4. Yet they could not but know, when so sinning, that it was God and not their idols that had brought them out of Egypt, where enough had been seen to convince them there was no God but He, and no Saviour out of Him.

Ver. 5. In the prospect of still increasing revolt, God appeals to what they saw in the wilderness, and how the drought *there* was relieved by miracles; the water from the rock, and the bread from heaven.

Ver. 6. But no glory to God, although He had fed them. The very effect of their being "filled," here pointed out to have been, and still to be, "forgetfulness" of Him.

Ver. 7. *Therefore* the judgments that will overtake them when their iniquity is full, and (it appears to me) this verse has in it special reference to the *consummation*; and the last great tribulation yet to be, under the "idol," when they will *ultimately* welcome Antichrist as the Saviour who is to save them. He, when he does come, is (as we read elsewhere) to be with the strength "of the ten kingdoms" *then* occupying the Roman earth, where Daniel's four great empires have been seen, and through all of which the *principles* of Antichrist have been maturing for ages. And so here, at the end, when about to be destroyed by them, the *four* beasts, (Dan. vii. 4, 5, 6, 7,) by whom the Roman earth had been held, are represented *together* as "meeting them"—the lion, the leopard, and the bear; whilst the "*wild beasts*,"—

Ver. 8,—or the last form of the Roman earth, under its Antichristian king, (when their destruction is to be consummated),—"the wild beasts" "shall tear them." The same as is described in Rev. xiii., and who is to be destroyed with those who have received his mark, by the "brightness of Christ's coming." The desolations he occasions when he breaks his covenant with them, through which he had gained their submission, is further described. (Dan. ix. 27.)

Ver. 9. God's lamentation over his people, like Christ's over Jerusalem; "if thou hadst known." Their help was not in the king of their own choosing, but "in me," whom they had rejected, even as their fathers had acted in the matter of Saul. (1 Sam. viii. 7—20.) The type here is a wonderful illustration of what the Israelites will again do, rejecting Christ as their king, and preferring one from among themselves, even although warned of the "manner of the king which should reign over them." (Ver. 9.)

Ver. 10. Christ came as their king, but coming from God was rejected, and hence God's "reasoning together" with them. . . . . Under their old kings how differently it had fared with them, than when under the *visible* presence of their *invisible* and Almighty protector, who was their pillar of fire by night, and who led them by the "Angel of His presence."

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Ver. 11. The appeal to them, if Saul the king—the king they longed for—had not been given them in "anger," as his end showed still more distinctly he had been.

Ver. 12. Yet no use of such remonstrance. All ineffectual to prevent what their headlong course would end in. Ephraim's iniquity "is bound up" in him, so that nothing will drive it out, and his sin so hid that no searching can *unearth* it.

Ver. 13. His sorrow shall come upon him suddenly, and with violence. Yet out of the suffering will be "the breaking forth of children," doubtless alluding to the "remnant according to grace," so constantly referred to. These are elsewhere (Psalm cii. 18) called "the generation to come," "the people which shall be created to praise the Lord," as their fathers never have done.

Ver. 14. Them, for His covenant sake, Christ will ransom from "the power of the grave," becoming himself, through his own death, "the plague of death." Its destruction no failure, for to them shall yet be fulfilled all the good things promised to Abraham, "the gift and calling of God being without repentance."

Ver. 15. The "he" alluded to here, must, I take it, be Antichrist. Fruitful at first in promises "among his brethren," and in all deceiveableness of unrighteousness through the devil. But blight shall come on all, "like the east wind from the wilderness;" his springs shall be dried up. After his "abominations" shall have made things desolate, spoiling the treasure of all pleasant vessels, like some impure and poisonous thing whatever it passes over.

Ver. 16. The desolation of Samaria must be literal, as what is said here of it is in literal language.

What God says to Israel, he says to *us*, and to *each of us*. For let it be remembered, that not Israel alone, but Israel *and the ten kingdoms* "are to give their strength to the Beast," (Rev. xvii. 12, 13,) the king whom they will *unite* in hailing as the promised deliverer, and each individual in the ten kingdoms becomes thus *personally interested* in what is coming. "The mystery of iniquity" is already working, and drawing multitudes into the snare that is preparing for them, for "as a snare shall it come on all them that dwell on the face of the earth." (Luke xxi. 35.)

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' (Ver. 36.)

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## Malachi, Chap. I.

Ver. 1. The message sent by the hand of Malachi. (Marg.)

Ver. 2. God asserting his love, and his people showing they doubted it, thinking probably of their captivity and the hardships they had suffered: "Wherein hast thou loved us?" answered by contrasting his sovereign choice of Jacob, their progenitor, with—

Ver. 3,—his rejection of Esau, and the consequences manifest in

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their two histories, and in the different condition of their descendants, showing them what it was to have God's "love."

Ver. 4. The vain attempt of Esau to build without God; "they shall build, but I will throw down." All efforts at independence hopeless.

Ver. 5. The Israelites even were to see this fully with their eyes, and acknowledge the contrast, however they might fret under present restraints, and seeing it, should yet magnify the Lord.

Ver. 6. A question,—then, if God was really so turned towards them as to have shown such fatherly care and deliverance from Egypt, even until then, where was the ordinary honour and fear to which as their Father and Master he was entitled? Yet they asked where they had shown any deficiency in these, and how they were chargeable with any neglect.

Vers. 7, 8. Their indifference to God's will and honour, making their offerings on his table "contemptible"—no hearty service, but the offer of what was in itself of no value to them,—"the blind, the lame, and the sick." How expressive of men giving up some sins to which by nature and habit, or perhaps age and ill health, they were comparatively feebly tempted, whilst retaining others which more easily beset them. "Will he be pleased with thee, or accept thy person?"

Ver. 9. The prophet's exhortation to beseech God for grace, as nothing but grace could convince them, and subdue such a spirit of murmuring and objection as theirs. This having come on them through their own perverseness ("by your means").

Ver. 10. More correctly translated, "surely the doors shall be closed, and none to kindle the fires on my altar;" a prophetic warning, evidently of the abolition of the Levitical priesthood, (as has since happened,) for their abuse of it. God having had no pleasure in them, nor accepting their offering.

Ver. 11. But a prediction immediately following of a better day that was coming;—even under Christ's millennial reign on earth, when there shall be "incense and a pure offering, and God's name great among the heathen." (See Isa. lxvi. 18—23.)

Ver. 12. In contrast to what was *then* seen, and of what they themselves must be sensible, that the offering of God had been "contemptible," and as a consequence, a "weariness" too. No spirit in it—a thing to be snuffed at—"the torn, the lame, the sick"—as it were God's own appeal to themselves, whether he *could* accept it.

Ver. 14. Followed by a curse on all such mockery and deception, as well as on those who ventured to practise it. (See Acts v. 1—4.) For "I am a great king, saith the Lord of hosts, and my name dreadful among the heathen," upon whom, in Israel's very sight, his judgments (as at the Red Sea) had so often fallen for their destruction, and his people's warning whilst sparing them.

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## Chap. II.

Ver. 1. And now having spoken to the people generally, the warning is specially turned to the priests.

Ver. 2. To show them what it would be if God were to "curse their blessings," as they themselves might conceive from such effects as had already arisen through their abuse of them.

Ver. 3. If the seed corn was corrupt, no labour of theirs could achieve a harvest, and the very manure (as it were) which ought to have fertilized their land, would be cast upon them, to their own lothing and destruction.

Ver. 4. Causing them in that day to know that it *had been* God's commandment, which, after all, they had been despising, when sorrowing over their fallen and outcast condition, in contrast with their blessed state under the "covenant of life and peace," which had been given to Levi, in *distinct reversion to them, his descendants too.* (Num. xxv. 12, 13.)

Ver. 6. It was "walking with God" then (as is here said), "iniquity was not found in his lips," and the same is even now declared, through a greater than Levi, of all who walk in peace with God and equity: "there is no condemnation."

Ver. 7. The true dignity of the priest's office, "the messenger of the Lord of hosts," at whose mouth the people should seek.

Ver. 8. But with them forgetfulness of their calling to the stumbling of many, through their evil ways "corrupting the covenant of Levi."

Ver. 9. "Those who honour me I will honour." The converse shown here in their being "base before the people."

Ver. 10. The prophet now addresses both priest and people; all of one Father, all equal before God, all linked together in common interest. Why then deal treacherously?

Ver. 11. Judah here singled out, first,—the temple in the midst of her, yet prophesying the holiness of the Lord and emphatically "marrying the daughter of a strange God;" going into the worship of something else than her "first love."

Ver. 12. "The master and the scholar;" human teaching and human learning; such its tendency; and the Lord will cut it out of the "tabernacles of Jacob," where this teaching alone should be.

Ver. 13. Murmuring and discontent the fruit of such unsuccessful scholarship, "covering the altar of the Lord with tears," instead of with the offering of a willing and cheerful obedience. God *cannot* look on such with "good-will."

Ver. 14. Yet still the attempt to justify. "Wherefore?" Because ye have dealt treacherously against the wife of thy youth in marrying (as above, ver. 11) the daughter of a strange god; that is, forsaking the covenant God had given "in the day He chose you" for another more suited to their carnal inclinations.

Ver. 15. In marriage (the emblem made use of) it is said, "they two shall be one flesh;" so here, "did He not make you one" with His

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covenant, by placing you in a condition to keep it? "to make you a godly seed" by the residue, or rather (see the margin) the "excellency of the spirit." "Therefore,"—again a warning as to the wrong they were doing.

Ver. 16. No wish on the part of the God of Israel "to put away." He would rather put the thought of violence out of the way, covering it with "a garment," even with the spotless "robe of a Redeemer's righteousness;" only beware of "dealing treacherously."

Ver. 17. God's patience with their unreasonable words; and their unconsciousness of it. Even when altogether confounding right and wrong in their perverseness, as if saying, "Where is the God of judgment?"

## Chap. III.

Ver. 1. The "Messenger" here may allude to the mention in the fifth verse of the following chapter; but whoever it may prove to be, "the coming" here spoken of *cannot* possibly have had its accomplishment at the first Advent of our Lord; for Christ came then to be "rejected," and in deepest humiliation, while here He is invested in the robes of visible Deity, and to be "delighted in."

Ver. 2. "But who shall stand when He appeareth?"—no longer at the bar of Pilate, but "like a refiner's fire and fuller's soap," for vengeance as well as purification.

Ver. 3. He who was tried, now sitting Himself a refiner that He may offer a restored and ransomed earth to the Lord as an offering of righteousness; and "purifying the—

Ver. 4—Sons of Levi," who will again, with the other tribes, possessing the land, "offer to the Lord in righteousness," and *that* offering shall "be pleasant as in the days of old, and as in former years."

Ver. 5. *At the same time,* as shown by the synchronism of the whole passage, will be the indignation which is to sweep away Antichrist and his bands—"the sorcerers—the adulterers—the false swearers—the oppressors of the hireling and widow,—"not fearing me, saith the Lord."

Ver. 6. God's *unchangeableness* here distinctly stated to be the cause why "the sons of Jacob are not consumed,"—His chosen and elect people (then made in its largest form to embrace both Jew and Gentile) whom He brings through, in triumph, amidst all their own murmuring and halting by the way.

Ver. 7. Again exhortation, and again warning against a perverseness, of the extent of which we are now able to judge something, from the consequences which have risen out of it to Israel itself; for had the warning been listened to, *their* weary 1800 years of dispersion and banishment would not have still been dragging out its weary length, and the blood of their Saviour and ours been on them and their children;—the invitation to return, and their misunderstanding it still.

Ver. 8. Asking how any man could rob God, when they were doing so continually, of their service to which He was entitled.

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Ver. 9. All of them, " even this whole nation."

Ver. 10. God telling them if they would only honestly serve Him and forsake their own ways, He would prove to them that the blessing would be so great, visibly and tangibly, that " there should not be room to receive it ;" and *that* blessing is still to be, though delayed through the national and individual guilt of the Jew, to whom it was originally promised. (Isa. lxv. 8—10.)

Ver. 11. " The devourer"—Antichrist, will then be rebuked " for your sakes," and blessing and fertility follow his overthrow.

Ver. 12. Jerusalem yet to be the joy of the whole earth,—" a blessing in the midst of the lands," and acknowledged to be so.

Ver. 13. Again a call and remonstrance, after showing them what obedience would bring in its train ; whilst still there is held up to us too true an exhibition of what the heart of man appears before God, ever justifying itself, and " charging God foolishly."

Ver. 14. " Walking mournfully" in *His* ways, and asking what profit there is in them.

Ver. 15. " Calling the proud happy,"—they who set up for themselves in independence of Him, and speaking as if they who despised His ways were delivered from all the sorrow with which God's people were afflicted.

Ver. 16. But it is not so with all (blessed be God !), for here mention is made of " them who feared the Lord " in every age as now. These " spake often one to another,"—doubtless much of their promised deliverance, and, like the apostles, of the " coming of Christ, and their gathering together in Him ;" and the Lord hearkened, and a book of remembrance was written with their names before Him.

Ver. 17. God's care and watchfulness over them as over His own Son who serveth Him. Their life " hid with Christ,"—that Son in whom He is well pleased."

Ver. 18. And " in that day" all will see the difference " between him who serveth God, and him who serveth him not."

## Chap. IV.

Ver. 1. " For" the day cometh that shall consume the ungodly root and branch ;—destroyed with " the brightness of His coming," as the stubble after harvest.

Ver. 2. Whilst they who fear Thy name will be safe ;—healed of their diseases, and feeding in His presence.

Ver. 3. All enemies subdued, and they taking part, as prophesied, " My God shall come, and His saints with Him."

Ver. 4. " The law of Moses " still the exposition of God's will, until that day come when " His servants shall serve Him,"—(Rev. xxii. 3) ;—the schoolmaster to bring us to Christ, who, by keeping it, " magnified the law and made it honourable ;"—not coming to destroy, but to fulfil.

Ver. 5. " Before the great and dreadful day " Elijah the prophet is here promised to be sent ; even as John the forerunner, " in the spirit and power of Elias," appeared at the first " coming." How this will

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be, the event alone must declare, the promise here being distinct and plain, with much recorded in Elijah's own *personal* history on earth before his being taken up into heaven, to point it with greater emphasis and meaning.

Ver. 6. " He shall turn the hearts," &c., has a strange coincidence of expression with that prayer of Elijah himself, before the fire of God fell on the sacrifice (1 Kings xviii. 37); and we see by what he did then " in the name of the Lord," that the heart of the people *was* " turned back again" before Baal and his worshippers were destroyed. It is said elsewhere, that for the elect's sake the days of the last unequalled tribulation, which will immediately precede the coming of the Lord, will be shortened, else " there should no flesh living be saved " (Matt. xxiv. 21, 22); and so here, the " turning the heart" of Elijah, seems connected with the preservation of the earth from the curse which otherwise would have " smitten" it.

It is well to keep in mind whilst reading these prophets, that elsewhere we are distinctly told, that " no Scripture is of any private interpretation, but that holy men of old" wrote by inspiration. And so although these books of the Old Testament were intended primarily for " the chosen people," and bear distinct reference to *their* trials and deliverances; yet we are to remember, that when " the middle wall of partition was broken down," God's elect people, Gentile no less than Jew, became alike interested in their teaching—in their promises—and in all the great accomplishments of future blessing, which are so manifestly yet to be expected.

The whole history of the Jews up to Malachi is a practical comment and warning to give emphasis to what is written for our instruction, on " whom the ends of the world have come;" whilst our advantages, as well as hopes, are higher far than theirs ever were.

There is even thankfulness to us, instead of jealousy, in God's having chosen Israel as He did, for no merit of their own, for we in theirs can read our own history, and believe to our comfort that, as Christ's people, we shall likewise be carried safely through. " I am the Lord, I change not; therefore are ye not consumed," though said to the " sons of Jacob," is also said *to us*, by express permission for us to think so, as already shown;—as wilful as they were and rebellious too, but God's unchangeableness still pledged to us as to them, and " none shall pluck us out of His hand."

With regard to the Jew, we should also remember that the peculiar promises to him are earthly; whilst Christ's covenant people, Gentile as well as Jew, are to be " heirs of God, and joint-heirs of Jesus Christ, of an inheritance which is incorruptible and undefiled, and that fadeth not away." " Where I am there shall ye be also," is His own promise; and all expressive of the *highest dignity* reserved through eternity for those who " are Christ's at His coming."

Well, then, may " he who hath this hope in him purify himself even as Christ is pure;"—an expression surely meaning, that this glorious condition will one day be fully realized, however dazzling and incom-

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prehensible it may seem to the dwellers on earth, now amidst present imperfection and sorrow.

The prophetic writings, if read in this view and in the light which is breaking on the dark passages as the " day approacheth," will be found wells of holy comfort and instruction, at which we may refresh ourselves, imbibing there new vigour to " press on, and reach forth to the things that are before." (Phil. iii. 13.)

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## THE DOUBLE FULFILMENT OF PROPHECY.

### No. V.—The Springing up of Light.

### Matt. iv. 14—16, compared with Isa. ix. 1, 2.

On first reading these verses in St. Matthew, it may appear strange that I should class it with those prophecies that seem yet to bear a future accomplishment. The words of Isaiah so literally came to pass at the first Coming of our Lord, when, on his leaving Nazareth, He came and dwelt at Capernaum, the principal city of Galilee: for then, indeed, upon the inhabitants of that region " the Light shined;" there it was the Lord wrought the chief of his miracles; there He cleansed the leper; there He restored health to the centurion's servant; there He quenched the fever of Peter's wife's mother; there He restored to life the deceased daughter of Jairus; there He calmed the waves of the sea; there He multiplied the loaves; there He changed the water into wine. In Galilee, also, our Saviour was transfigured; there, too, was He beheld of more than five hundred followers, after He had risen from the dead; so that of this region it might well be said, " The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." But notwithstanding, this accomplishment does not seem to me to realize the fulness of the prophecy, for from the context in which it stands, I think one would be led to conclude that darkness and war were not again to fall upon that territory; and yet we know that this presence among the dwellers of Galilee of Him who was the light of the world did, from their rejection of him, but add to their darkness and condemnation; for He himself says, " And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee." From this consideration I would turn to Isaiah, and take a brief view of the prophecy as it is there written. On recurring to it we find that it forms part of the prediction Isaiah was commanded to deliver to the houses of Judah and Israel in the days of Ahaz, when Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, came up to Jerusalem to make war against it, and confederated themselves against the house of David; the prophet tells of the discomfiture of both these kings and their kingdoms. (Chaps. vii. 3—9,

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and viii. 1—4.) In chap. vii. 10—15, he gives the unbelieving Ahaz a sign in order to confirm his faith, even the sign that a virgin should conceive and bear a son, thus by this prophecy assuring him of the establishment of the house of David in the person of Imanuel. He then predicts the evil that is to come upon the house of Judah, from their present ally, the King of Assyria. (Chap. vii. 15—25.) This subject is continued, chap. viii. 6—9; then have we the breaking up of every confederacy against the Lord of hosts (vers. 9—14), and the Lord Jesus represented as a sanctuary to believers and as a stumbling-block to both the houses of Judah and Israel, which He still is, and will be as long as He is rejected of them. (Vers. 14, 15.) During that time He is said to be waiting on the Lord of hosts, who hideth his face from the house of Jacob. (Vers. 17, 18.) The utter darkness and desolation of those who reject the counsel of the Lord, and sink to idolatry and divination, is there portrayed (vers. 19—22); and then the prophecy now immediately under our consideration occurs, light is prophesied as breaking in upon the darkness. (Chap. iv. 14—16.) There has been much diversity of opinion among the learned as to this first verse; some thinking, from the difference between it and Matthew's quotation, which agrees with the Septuagint, that it has been corrupted by the Jews; some, with many ancient MSS., connecting the "dimness" with the last verse of chap. viii., and making the first verse of chap. ix. the last of chap. viii. Thus, Bishop Lowth reads it,—"But there shall not hereafter be darkness in the land which was distressed: in the former times he debased the land of Zebulon, and the land of Naphtali; but in the latter time he hath made it glorious, even the way of the sea beyond Jordan, Galilee of the nations: the people that walked in darkness," &c., &c. Thus does also Mede, along with the Vulgate,—"And they shall look upon the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness, and to cleaving darkness, and from these straits they shall not be able to escape: in the first time the land of Zebulon and the land of Naphtali were undervalued; but in the last time shall the way of the sea beyond Jordan, Galilee of the nations, be honoured: the people that walked in darkness," &c. Thus we see that this springing up of light follows in close connexion on the darkness of Israel and Judah, the darkness caused by their rejection of their Messiah, so that from this alone we might look for an accomplishment yet to take place of this prophecy. Much of chapters vii. and viii. are prophetic, not alone of what has come to pass, but of what yet will; for surely the name of the Assyrian is a typical one, and the prophecies concerning him embrace also the last Antichrist, as we see from comparing Isa. xxx. 27—33 with 2 Thess. ii. 1—13 and Rev. xix. 20. Then again, does not the confederacy of Isa. viii. embrace, not alone the confederacy against the house of David in the days of Ahaz, but also the last final confederacy spoken of in Psa. ii., and Rev. xvi. and xix.? so that, surely if one or more parts of these chapters point to a double fulfilment, why may not the passage quoted by St. Matthew? But we think the prophet's language (chap. ix.)

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adds to the force of this conclusion: we find it very similar to that of chap. ix.; he calls upon the Jewish people to "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Yes, a day is yet to come, a bright and glorious day, a morning without clouds, when the light of Israel shall again shine forth upon the land of Zabulon and Naphtali, it may be in an especial manner, as in the days of his first coming; but this we know, that as in Galilee of the Gentiles the people *then* sat in darkness, so shall it be when the Sun of Righteousness again appears with healing in his wings. "For," he goes on to say, "behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." So that, amidst this darkness and this gloom, so bright shall be the light that shall then spring up to the Jews, that it will shed itself abroad to the Gentiles also, "for they shall come to thy light, and kings to the brightness of thy rising" (ver. 3): yea, the natural sun shall be, as it were, eclipsed; the radiance of our luminary shall pale, as it were, before this greater Light, of which it is but a faint emblem; "For the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory." Thus, by comparing Scripture with Scripture, we see what was the full mind of the Spirit when he uttered these words by the mouth of the prophet Isaiah,—we see that they referred, not alone to the first Advent of the Light of the world, but had reference also to his second appearing. And, again, we have this conclusion strengthened by the verses that immediately follow those quoted by St. Matthew,—"Thou hast multiplied the nation" (Isa. ix. 3); when this will be Isaiah also teaches us, chaps. xxvi. 15, and xxvii. 6: "Thou hast increased their joy." (Isa. ix. 3.*) Oh, well may these words be used, "increased their joy;" for surely never before had the Jewish nation such cause for rejoicing as they then will have—restored to their own land, given it in possession according to the length and breadth of the covenant entered into with Abraham,—a righteous nation blessed with the presence of their Messiah,—victorious over all their enemies, no wonder that everlasting joy should be upon their heads! In allusion to their victories, the prophet says,—"They joy before thee according to the joy in harvest:" there is a meaning in every word of Scripture, in every figure, every allusion, and there is much of meaning in the use of the word "harvest" here; from our Lord's explanation of the parable of the tares and the wheat, we learn that, "the harvest is the end of the world," or, as the word ought to be rendered, "the end of the *age*:" of this dispensation. Thus, in Matt. xiii., the in-gathering of the Church into the Lord's garner is signified by the in-gathering of the wheat at the time of harvest; but if the wheat is to be gathered in, the chaff is also to be destroyed; and if the reapers are declared to be the angels in Matt. xiii., not less plainly are the people of Israel said to be the Lord's harvest-men,—*their* harvest will be the nations that will be gathered against them at

* See Dr. Adam Clarke's Commentary.

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the end of this dispensation, on their being brought back from their captivity. Thus, Hosea says, "Also, O Judah, he hath prepared a harvest for thee, when I returned the captivity of my people." And in Micah iv. we read, "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise, and thresh, O daughter of Zion: for I will make thine horses iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Here, as in the Prophet Isaiah, we have an allusion to the harvest, and also to battle-spoils; the conqueror's prey is theirs, their Messiah has delivered them from their oppressor, for thus the prophet continues: "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of the oppressor, *as* in the days of Midian." Here is an allusion made to Gideon's victory over the Midianitish host, it being but a shadowing forth of Israel's victory over Antichrist and his army in the latter days. In Psalm lxxxiii. we have Israel calling upon the Lord of hosts to destroy his and their enemies, even the Antichristian faction; and their language is, "Do unto them *as* unto the Midianites." In Zech. xiv. we read the answer, as it were, to this cry,—"It shall come to pass in that day [the day when the Lord shall stand upon the Mount of Olives], that a great tumult from the Lord shall be among them [the nations in array against Jerusalem]; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour,"—an exact counterpart this to the day of Midian, for when the three hundred blew the trumpets, "the Lord set every man's sword against his fellow, even throughout all the host" (Judges vii. 21); and in Isa. ix. 4 we have the triumph and the joy on the victory being accomplished. This shall indeed be a mighty battle, "for every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." (Ver. 5.) And why? Because Jehovah Jesus, He who will then be Israel's Gideon, shall come with fire, and by fire and by his sword will he plead with all flesh, and the slain of the Lord shall be many (Isa. lxvi.),—so many, that seven months shall the house of Israel take to bury the dead; so great the spoil, that seven years shall they take to burn them with fire. (See Ezek. xxxix.) The prophet then tells us, in the person of Israel, the cause of this mighty victory,—"*For* unto *us* a child is born, a son is given," &c., and the result of it shall be the setting up of the kingdom of the Prince of peace, when men shall beat their swords into ploughshares and their spears into pruning-hooks, and "nation shall not lift up sword against nation, neither shall they learn war any more."

Before I close this paper, let me add one word,—a word for each of my readers to lay to heart; it is this, that if any of them are still sitting in the region of the shadow of death, Jesus, the light of the world, is still waiting to be gracious, still waiting to shine upon their

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hearts, and so bring them into the light and liberty of the Gospel; and if, as I trust, some of them are living in the sunshine of his presence, oh, let them take heed, and walk closely with their God, that so a cloud may not intervene between Him who is their joy, their life, and their light.

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## THE REVELATION.

(*Extracts from a Letter to a Friend.*)

To your observations and queries in some points of my last I must first reply, and then, as far as space permits, proceed with the outline of the Revelation. I am glad the ground-work of the seven covenants has commended itself to you. I have long ago noted the remarkable fact of there being just seven, but only lately is the weight of the revelation of the complete purpose of God therein become a *reality* to me. Oh! the difference between glancing at a truth, and assenting to it without reflection, and *really apprehending* a truth, and so making it a part of one's life! One can't live from the mere sight of food; one must eat and digest in order to live and be in health.

"Blessed is he that *readeth*, and they that *hear* and keep," (ver. 3 of chap. i.) seem to mark the progress of knowledge of the vast truth of God's revelation of His eternal purpose. And we may rest assured, that if our reading and hearing do not lead to *keeping* (*i.e.*, to a course of conduct by which we manifest and confess the truth read or heard), then is it lost time to read and hear. What we *do* can alone show what we believe. Christianity is not a bundle of doctrines, but a system of observances; "teaching them to *observe* all things whatsoever I have commanded you," is the original charter of the Church. (Matt. xxviii. 20.)

Now that the last days have come upon us; now that the Lord has again begun to lift up His long-forgotten voice, and has found some ears to hear, and to go and tell others what they have heard; now that the mystery of godliness and the mystery of iniquity are both rapidly approaching their consummation, the one in the clouds of heaven, the other in the lake of fire; now that the spirits of men are every where excited; now that confidence in old ways and forms is shaken as by a vast moral earthquake; and now that the sea and waves are roaring, and the hearts of many are failing for fear; now there is hope that men may be led to read and hear what God's "views" of truth are, and to cry for the voice of His Spirit to be heard in every church, and in every family. *Then* will the last pang of the Church be come, sharp and sore the travail-pains,—martyrdom, victory, resurrection, translation, judgment, and peace!

"Thy kingdom come. Thy will be done *on earth*, as in heaven." Satan *out*, Christ *in*.

Chap. iii. 10. Your conjecture is correct. The translation is made out of the Philadelphian state of the Church. We are just coming out of the Sardis state. All who are not translated will be found in

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the Laodicean. The coming is four times noted in the seven epistles :—1st, to Ephesus (ii. 5), as a threat, but conditionally ; 2d, to Pergamos (ii. 16), in similar terms ; 3d, to Sardis (iii. 3), the same ; and 4th, to Philadelphia (iii. 11), absolutely and unconditionally. The word to Laodicea (iii. 20), shows that the Lord *is come !* Compare Mark xiii. 35, where a similar fourfold note of coming is found : *even*—setting-in of the night. Beginning of apostasy even in days of the Apostles. (Ephesus, cooling of first love) ; *midnight*—Papal darkness and death. (Pergamos, idolatry and fornication) ; *cock-crowing*,—first streaks of light returning,—reformation. (Sardis, name to live, but *as church* dead, individual piety and zeal, but no corporate union of God's family); and *morning*, — return of the Sun of Righteousness, — coming of Son of man !—our hope ! Philadelphian brother, let us *love* one another, and go hand in hand to meet the Lord !

Chap. iv. 5. I do not clearly see where your difficulty lies in apprehending this vision as descriptive of the state of the Church immediately before the descent of the Lord,—" inasmuch as (you say) the establishment of His throne, and the kingdom placed in subjection to the saints, is subsequent to the destruction of Antichrist." So long as the Church is on earth, the *revelation* of Antichrist is prevented by the Holy Spirit in the saints. So soon as this hinderance is taken away (by the translation of the saints), then shall that wicked one be revealed. This is the truth of 2 Thess. ii. 6—8. In the clouds of heaven is the Bride made ready. (Rev. xix., where we have the scene of chap. iv. 5 briefly recapitulated in verse 4.) [Compare also, as referring to the same time, chap. xi. 16—18.] Then follows the voice, "All is ready " (vers. 6—8). [The entry of the wise virgins (Matt. xxv.) seems to be the completing of the number of the members of the Bride, and may be another form of declaring the mystery of the translation.] And then the descent of the Lord (vers. 11—14), which is the same thing related xxi. 2 and 10, [the Bride, the city] ; and then the clearing of the field by the burning of the tares,—the casting away of the bad fish (Matt. xiii. 42—50),—the consuming of Antichrist,—and the false prophet (vers. 19—21) ; and then immediately on Satan's being bound, follows the shining forth of the righteous in the kingdom (chap. xx. 4).

But I am anticipating, which was perhaps unavoidable in seeking to remove your difficulty. As to Daniel vii. 12, the meaning is clearly this :—The Babylonian Empire, although overthrown by the Medo-Persian, was not so utterly extirpated as not to exist. Its dominion was taken away, but it continued to live as a part of its conqueror's dominion. So of the Persian. So of the Greek. But the destruction of the Roman beast (of which Antichrist is the personification) by the coming of the Lord, is totally different from all preceding changes. A house passes from hand to hand, changing its name and character by each transfer, but once *burnt down*, there's an end of it. Read now Daniel vii. 11, and you will perceive the *contrast* of ver. 12. It was a fearful night when Babylon fell ; but a far more fearful night shall that be when the Mystical Babylon, Apostate Christendom, the

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hold of all devils, shall fall under the consuming fire of the living God!

Chap. vi. The successive conditions through which the Church has passed from her first glory, when she enjoyed a fulness of apostolic rule and prophetic utterance, of which we have scarcely now a better idea than a Jew, who frequents a small and dirty synagogue, where part of the law is read by an ignorant or superstitious Rabbi, can have of the Temple of Solomon. The conditions or stages of the Church's downward course, until she reached her present low estate, cannot, from the very nature of the case, be so clearly traced as the successive steps of the political history of a nation. The precise moment when a *deeply*-seated disease of the human body (which may become manifest only a very short time before the death of the body) began, and the causes of such a disease, can never be precisely ascertained; and how much more this holds of a body corporate, like the Church, acted upon by spirits of good and of evil, must be obvious to every one who reflects for a moment thereupon. To write the history of the Church a man must be as much immediately inspired by God as were the prophets of old.

One thing is clear: as Solomon's temple was very soon desecrated so was the spiritual temple. But let that suffice on this point at present. I am more and more persuaded, the longer I study the history of the temple of Solomon, from its consecration to its destruction, that the history of the Church is contained in it. In this view, the history of the various plunderings, dotations, repairs, and desecrations, is of the most practical application to us. No state but the *first* was really pleasing to God. So is it with the Church as a body.

Chap. vii. The sealing of an election out of the *spiritual* Israel (not literal), for the Jews are not now servants of God, nor can become so till all are gathered into their own land. (See Ezek. xxxvi. 24—27.) This sealing of the election is under the sixth seal. (Compare Rom. ii. 29; iv. 16; xi. 17—24; Gal. iii. 14, 29; iv. 28—31; Phil. iii. 3; Heb. iv. 4, 6, 11; 1 Peter ii. 10; Rev. ii. 9, and iii. 9, all applied to Christians.) And the testimony of this sealed remnant, taken from the very jaws of Antichrist, to *complete* the number of those who form the Bride, is the same with that of chap. xi., as appears from chap. xiv. 1—5, where the Lamb and his company, a definite number—an election—are placed in immediate contrast to the Beast and his company, an innumerable host. (Chap. xiii. 11—17.)

The distinction between the sealed company of chap. viii. 1—8, and the countless multitude, ver. 9—17, may be thus perceived. The *former* are *sealed* to escape the last great tribulation, and so do not come into it, being translated; the *latter* come out of the great tribulation, in the midst of which, doubtless, many will learn righteousness, who were foolish virgins at first. (Isa. xxvi. 9.) The *former* are the first-fruits, the *latter* are the harvest. The former reign with Christ; the latter remain subjects, servants, (ver. 15); sheep of his pasture, (ver. 17); not attaining the dignity of the Bride, nor the glory of the first resurrection. Zech. viii. refers exclusively to the *literal* Zion,



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which shall be built again upon earth. Rev. xxi. is the vision of the *heavenly* Jerusalem, the Bride, the Lamb's wife. The two must on no account be *confounded*, although the apprehension of the truth of their both being seen on earth at once, can only be dimly expressed by saying, that the heavenly shall be seen as a cloud of glory, covering, and in closest contact with, the earthly, yet no more confounded with it than a saint in a glorified body can be confounded with one in a natural body.

But this, too, is anticipating. Let me now proceed from chap. xii. onwards. The first mystery of this chapter is that of the travailing woman, the most intelligible and therefore instructive of all signs or symbols for the Church in the world, during the absence of the Lord. (See John xvi. 21 ; Gal. iv. 19, 26 ; 1 Cor. iv. 15.) It is beautiful to see how all the conditions of life of the daughters of Eve are used of the Lord, to speak out the mystery of his Church. *Virgin*, Matt. xxv. *Bride*, 2 Cor. ii. 2; Rev. xxi. *Wife*, Eph. v.; Rev. xix. *Mother*, Gal. iv.; and *Widow*, Luke xviii. 1—8. Here we have the Church in her first glory, of which we read Acts ix. 31, and of course, at all times, when more or less recovered to her first glory, can this figure be applied to her. In the *letter* of this vision, we have the Man-child Jesus and his mother Mary. This is the *ground* idea. As he was *born*, so must all the members of his body mystical be *born again*. The consummation of our glory is to be made like him, (1 John iii. 2 ; Rom. viii. 29, &c.,) and the means thereto are nothing less than the incarnation and sacrifice of the Son of God (in which last, his life, death, resurrection, and ascension, and present intercession are all included), and the descent and operation of the *Holy Ghost*. Oh ! let us learn to reverence ourselves by looking at the value God has put upon us. He who despises himself has assuredly not the mind of Christ; and he who sells himself to the devil for a little comfort, respectability, or indulgence in this world, treads under foot the Son of God, and despises alike his sacred blood, and gracious Spirit.

This is the secret of the mighty struggle between God and Satan for the possession of man, which is the subject of the whole chapter, as well as of the two following. The flight of the woman, (vers. 6, 14,) and the words, "remnant of her seed, who keep the commandments," &c., give us the whole history of the Church, and let us into the secret of the election within the election, "not *all Israel*, who are *of Israel*," (Rom. ix. 6,) from the beginning of the dispensation and days of the first martyrs onwards, to the time when we see her again in the wilderness, but not under God's leading. Ah ! how changed is she there ! (See chap. xvii. 1—6.) Well might the apostle wonder ! Why do not we wonder and weep ? Alas ! we have not the loving heart of John.

Of the "war in heaven," (ver. 7,) I would not in a few words say what I believe, and therefore pass it. Alas ! how little we know of the angels. We shall know more ere all be done, depend upon it. Applying ver. 10 to the effect of the ascension of our Lord, and ver. 11 to the character of the whole of the saved, specially, however, to the martyrs

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who had been slain before John saw this vision and heard these voices, we have a light on the secret of the martyrs' strength, which we do well to lay to heart in these days of much present but of more coming evil.

Chap. xiii. brings before us the last of the four Beasts of Dan. vii., and teaches us how the devil employs *temporal* power to persecute the spirit of Christ in his saints. But when once *spiritual* power (Satanic) shall be superadded to the former, who shall stand? Here we see the need of the sealing of chap. vii., and the translation of the sealed, (which is immediately preceded by the resurrection of the saints,—see 1 Thess. iv. 16, 17, observing the words "first," and "then"). Thus you have the key to chap. xiii.

Chap. xiv. 1—5. The sealed company contrasted, as already said, with the Beast and his sealed or marked mob. Ver. 4 describes their character; while on earth resisting the temptations and seductions, and defying the power and rage of Antichrist; the name "first-fruits,"—their identity with the whole Church, (see James i. 18,) as well as their song, which none others can sing. (Ver. 3.)

Ver. 3. The translation is clearly declared. (Ver. 5, compare chap. xii. 5.) The following events follow each other in rapid succession. Warning to those still on earth, not to worship Antichrist, but the great God and Creator of all things, "for the hour of his judgment is come,"—the day of grace is closed. (Ver. 6—13.) The remembrance of the patience of the saints, and of their martyrdom, will be the blessed means of converting many of their persecutors and faint-hearted brethren, who failed to be classed in the "first-fruits," but come in with the Jews, through the tribulation of the harvest. (Ver. 14—16.) The harvest, is a mingled work of mercy and judgment,—stubble, straw, and chaff, being successively rejected in the process of reaping, threshing, and winnowing. (Vers. 17—20.) The vintage, is an unmingled judgment of wrath, every grape being crushed and destroyed. (Compare Isa. lxiii. 1—6.)

Chaps. xv., xvi. The saints are the ministers of God's house, and also of his vengeance. (Psalm cxlix. 5—9.) The notice of the temple of the tabernacle of witness in heaven, (chap. xv. 5,) teaches us how all-important to our understanding of the purpose of God, is our diligent study of those forms under which he revealed his purpose to Moses and David. (Compare chap. xi. 19; ark, 6, 9; altar of sacrifice, where blood was poured out; chap. viii. 3, golden altar of incense. So in chap. 1, our Lord in priestly robes, amidst the candlesticks, &c., &c.) This holds true of the song of Moses. (Exod. xv. 11.) And the song of the Lamb. (Psalm xxii. 22—28.)

Of the vials in detail I have nothing at present to say. The similarity of the judgments under the trumpets and vials must occur to every reader. Ver. 15 is clearly a parenthesis, wherein the reader, amid the overwhelming horror of such coming evils, is reminded of the reason why the whole book is given, viz., to prepare him for the coming of the Lord. It is the prolonging echo of the opening note, chap. i. 7.

Chap. xvii. brings before us the apostate Church of Christ. Oh God, what words are these! "Better for that man," said the lips of



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love, "he had never been born." (Matt. xxvi. 24.) The abuse of the best things brings forth the worst things. An adulteress is this filthy harlot; therefore she must have been married. When we ask, to whom? then is all the fearful language of Ezek. xvi. and similar passages dreadfully intelligible. The Jews murdered the *first* apostles and martyrs, as they had done the King of apostles and martyrs. Who shall murder the *last?* How many murders have already been committed in the name of God and out of zeal for the Church, let the annals of religious persecution tell. Let us not vainly hope that men are *too* enlightened, too humane, too liberal. Look at France in 1792!

Observe the attitude of the woman sitting upon the beast, therefore supported by him. Antichrist will have his Church,—his bride, his wife. Dreadful thought! But there it stands. The change in the description of the beast is full of instruction. Chap. xii. 3, crowns on the heads; chap. xiii. 1, crowns on the *horns*, on the heads the names of *blasphemy;* chap. xvii. 3, no crowns! but all full—body, heads, and horns—full of names of blasphemy! The gradation from Pagan to Papal, and from Papal to Infidel is thus clearly given.

Ver. 8. "*Go* into perdition," it is added (ver. 10), "a short space," (ver. 12,) "an hour," which is "THE hour" of chap. iii. 10. Let us rejoice that it is so short, and watch and pray that we may be taken up to the Lord before it comes! (ver. 14.) "The war" is the battle of chap. xvi. 14; the victory is sure, the details, chap. xix., end.

Chap. xviii. Babylon's doom, character, crimes, and utter destruction here meet the seventh trumpet and seventh vial. Details are not needful after what we have said of the woman whose name is Babylon the Great, the mother of harlots. (Chap. xvii. 5.) The suddenness of her judgment is hinted at ver. 8, but vividly declared ver. 21. The contrast with Zion, vers. 22 and 23, is very striking.

Chap. xix. needs no special exposition now. As Babylon sinks, so rises the new creation: order out of chaos, light and life out of darkness and death. The Beast and false prophet are cast into the lake of fire alive! The contrast of the sealed company, who are taken to heaven without seeing death. (1 Cor. xv. 51—57.) And the punishment of the former precedes that of the devil by a thousand years. So hateful to God is apostasy and infidelity. The devils are not infidels; they believe and tremble; men do neither; and thus the scholar surpasses the master. Man is a nobler creature of God than an angel; the price and means of his redemption teach this. Therefore is a bad man really worse than a devil!

Chap. xx. is the consummation of all.

Chap. xxi. is the exposition of chap. xix. 11—14. And,

Chapter xxii., Paradise restored, the exposition of chap. xx. 4—6.

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# Reviews.

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*A Memoir of the Rev. H. W. Fox, B.A., Missionary to the Teloogoo People.* By the Rev. G. T. Fox. 1850.

An interesting memoir of one who died early in the service of the Lord. We refer to it specially because of two passages bearing upon the coming of the Lord. From them it will be seen that Pre-millennialism is not, as its adversaries affirm, an anti-missionary system, a paralyzer of missionary exertion:—

"We are all daily longing and praying for the speedy coming of our blessed Lord to restore all things; and sometimes we are apt to wonder why He delays his coming. But it is not *He*, but *we*, who are the cause of the delay. He cannot come, as He said, until the Gospel has been preached in all nations for a witness; and He has ordered his faithful people to go and preach it. But we don't go, and the Gospel is not yet preached, and so his return is delayed. When I have been in a village preaching the Gospel of the kingdom, I feel, 'Now there is one more obstacle to Christ's return removed.' This is the joy of a missionary, which, I suppose, you in England do not feel; for there is no promise connected with pastoral work in England in reference to His second coming. It is not said, 'All the souls in Barnwell parish shall be converted, and *then* will the end come;' but, 'The Gospel is to be preached unto all nations, and then shall the end come.' The Gospel has been preached in all England ten times over—in India, not yet once. He who wishes to have a peculiar part assigned to him in hastening the return of his Lord, let him pray to be made a missionary. The excuse I used to hear in England about our large towns, and their neglected state, and their heathen population, and so on, often occurs to my mind. I call it an excuse, because, except in two or three cases, I have observed it to be palpably no better. Young men say they can't come out to Masulipatam, because the heathen thousands of Manchester or St. Giles have a prior claim on their labours; and so, having pacified their consciences, they take a nice curacy in a village or country town. Any one who urges this ground for staying at home, ought, as it appears to me, in mere consistency, to go to St. Giles, or Manchester, or some such place, and be content with nothing else than such a heathen demoralized sphere. If he gets tired of it, and leaves it, he must then come out to us, or else find some new ground for remaining in England." (P. 232.)

"I do not remember that we ever talked over together the subject of our Lord's second coming; my impression is, that, in our family circle, the subject is one which has not received much attention: my own thoughts, however, are much upon it, especially of late; nevertheless, there are many things regarding it I cannot make out. That He will come in the flesh, in infinite glory, visible to all men, and that at his coming the dead shall be raised, and the living changed, is a fact which 1 Thess. and 1 Cor. xv. do not allow us to doubt. Further, that, up to the time of His coming, the mass of mankind will be unconverted and unbelieving, is also distinctly stated in Matt. xxiv., and elsewhere, by the comparison of Noah and Lot's day; also, that till then His true people shall be a small, scattered, and reviled, suffering family. As to what takes place after His coming, I see but very indistinctly; we shall be glorified saints, there is no doubt, from that moment; and this is enough for all comfort and joy; 'it is enough that Christ knows all, and I shall be with him,'—so that whether 1,000 years are to be spent here on earth, or eternity is to be connected

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with a *new* earth or not, our joy will arise from being in His presence (in which is the fulness of joy), capable of beholding Him without sin and weariness. I feel more desire to understand that which precedes His coming. I have a strong anticipation that the time is not far distant; but I am not satisfied that this anticipation is strongly grounded. The signs preceding His coming seem to be,—1. The destruction of Roman power, at its height of glory; and to this it is rapidly growing up, ready, like a fatted beast, for slaughter. 2. The breaking " without hand" of the Mahomedan power, with which my mind has been much impressed since I passed through Egypt. 3. The preaching of the Gospel, *as a witness*, through all the world; if at least I am right in attaching the early verses of Matt. xxiv. to the end of the world, *as well* as to the end of the Jewish times. 4. Then come, as attendant signs, the pulling down of the great powers of the world, under the designation of sun, moon, and stars, in xxiv., and of the ten horns in Daniel. Of this there are yet no symptoms; but Dr. Arnold does not stand alone in speaking of our country (the most prosperous of all) as tottering on the brink of a precipice, from which no human power can do more than retard our fall. And, further, in Daniel the fall of these powers is spoken of as almost contemporaneous with the coming of Christ. 5. There are, also, to be great wars (from which Europe does not seem to be far removed), famines, and pestilences, and persecutions of God's people; the latter of which is made very intelligible by the rapid growth of that godliness-hating system of Tractarianism,—a system which cannot abide anything that is spiritual. So I have occupied a good portion of my letter on a subject which you could read about anywhere as well as in an Indian letter; but it is one which is not only intensely interesting in itself, but which is continually in my own mind. I have been wondering lately how I can so long have passed by the never-ceasing references to it, in almost every chapter of the New Testament. Elliott's book on the Apocalypse has been adding to my thoughts, by giving me fresh light on the subject. And is it not a subject for Christian brothers to talk about, and peculiarly those who must look forward to that day for their meeting?" (P. 246.)

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*The Patience of Christ.* By the Rev. THEOPHILUS CAMPBELL, B.A. London. 1846.

THIS work, though published in 1846, was only sent us lately. It is excellent. Our readers will find much profitable matter in its pages. We do not enter into it, but give the following extract regarding Missions:—

" It has been said, if it be true that we shall not convert the world, let us at once dissolve our missionary societies—they are of no use; and it has been argued that our views are unfriendly to missions. The best answer to such an assertion is the simple fact, that among the most active promoters of missionary work are to be found the most strenuous advocates of Millennial views. If not to convert the world, what then is the use of missions? In the first place, it is our Lord's positive command (which cannot be overlooked without sin) that we preach the Gospel to every creature; and whether we can see God's design in giving such a command or not, we must, as His followers, obey it. But we are not left in the dark as to the use of missions. Missionary work is simply the preaching of the Gospel to heathen nations, and to the Jews; and as 'the Gospel is the power of God to salvation to every one that believeth,' the importance of the work cannot be over-estimated; if the salvation of the soul be important, so is the preaching of the Gospel. The one is limited only by the other; and as the salvation of the soul cannot be valued, so neither can missionary work. In this aspect of the work, what have we to do with the measure of

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success? We know that in all ages, and at all places where the Gospel has been preached, men have believed and been saved; and we have the sure promise of God that his Word shall not be preached in vain."

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*System of Christian Doctrine.* By Carl Immanuel Nitzsch. Edinburgh: T. and T. Clark. 1849.

There is more of the abstraction of philosophy than the simplicity of Scripture about this volume; there are not a few statements from which we explicitly dissent; yet there are many points ably and vigorously brought out. But it is only to one or two passages connected with the prophetic Word, and bearing upon the eschatology of Scripture, that we can direct attention. First, as to the coming of Christ, p. 385:—

"The end as regards the time is unknown (Mark xiii. 32—37; 1 Thess. v. 2); and on account of the particular nature of its prognostications, it is ever either prematurely expected, or too long deferred. The signs consist not only in natural convulsions, but also in moral phenomena. Like as from time immemorial, man's extremity has been God's opportunity, the glorious manifestation of Christ will not ensue until, by some repeated course of anti-Messianic domination, the contrast between the Church and the world, and the appearance of Antichristian sentiments, have reached their climax. (2 Thess. ii. 3.)"

Next as to the resurrection, p. 398:—

"Unto those who are blessed in hope, the region of this faith discloses itself. Considered as a blessed hope, the resurrection belongs only to the children of God. They have died, and are risen here spiritually with Christ. (Col. iii. 1—4.) Their life is by and with Him, but hidden, even as He is hidden. His manifestation will be theirs. (Romans viii. 18, 19.) After they have followed Him in death, according to the flesh, He will awaken them from the dead in the day of judgment, that they may reign and live with Him and judge the world. And this is the first resurrection (Rev. xx. 6),—a resurrection of believers (John vi. 40),—of the righteous (Luke xx. 35; 1 Cor. xv. 23; 1 Thess. iv. 17)."

Next as to the restoration of all things, p. 396:—

"Together with the return of the Lord, the awakening of the just to life, and the consummation of salvation in general, there is associated a change of the entire condition of the world, or a renewal of the heavens and the earth (2 Peter iii. 10—13; Rev. xxi. 1—14), by means of which death and sin, together with all their elements and operations, are exterminated. (1 Cor. xv. 26; Rev. xx. 14.)"

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*Theopneustia: the Plenary Inspiration of the Holy Scriptures.* By L. Gaussen, D.D. Johnstone and Hunter. 1850.

This is too important a work to be slightly passed over; and the subject calls for a fuller discussion than we can give in a brief notice. We intend to return to the subject, and meanwhile most warmly commend this sound, able, eloquent volume of the Genevan professor to our readers.

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*The Christian Sabbath, &c.* By MINISTERS OF VARIOUS DENOMINATIONS. Johnstone and Hunter. 1850.

THE type must be kept standing till the Antitype come; so the Sabbath, or rest-day, must remain till the *Sabbatism* arrive. They who care not for the *Sabbatism* will dislike the *Sabbath;* but they who call the former a glad prospect will call the latter "a delight."

The above volume is an admirable collection of recent treatises upon the subject,—all of them important—some of them truly excellent.

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*A Christian Jew on the Old Testament Scriptures; or, a Critical Investigation of the Historical Events, Institutions, and Ordinances recorded in the Pentateuch, considered as Typical.* By BENJAMIN WEISS. Dundee: W. Middleton. 1850.

A WORK of considerable liveliness and interest, being a series of remarks, not discussions, on the topics mentioned in the title-page. The author is an Israelite, brought to the truth by the missionaries of the Free Church at Jassy, in Moldavia, apparently a good man,—one who relishes salvation and the Saviour. We are compelled, however, to dissent from very many of his positions. For example, he maintains that Noah's ark did not rest on Ararat, as we had always supposed; it was "*becalmed*" there, and then afterwards moved on to Mount Moriah! It is as plain that וַתָּנַח, "rested" (Gen. viii. 4), means that then it came to a landing-place, as that the same word in Numb. x. 36 means that the ark of the covenant was not "becalmed" in the wilderness, but settled down for a season. Yet the author rather vauntingly speaks of the blunders made on this point by others, and both here and elsewhere uses a very dogmatic tone in stating his views, which often are crude conjectures at the best. *Melchizedec,* he is sure, is *Shem; Bethel,* where Jacob saw the ladder, is at *Jerusalem;* the *cherubim* represent the *Man Christ Jesus; burnt-offering* was not for atonement, but to show the *resurrection* of the Saviour; the *scapegoat* is *the type of the Devil,* punished for, and destroyed, for having caused the fall. He gives absurd derivations of the word *cherubim* and *seraphim;* and asserts, without proof, that the word קֶדֶם, in Psalm lxxxv. 10, means *reconciliation;* and (p. 80) insists that Jacob was an upright, devout man, in his early days, rendering תָם "perfect." But some of his views are interesting. We quote his remarks on the "Tree of Life:"—

"But shall we ascribe to the tree *a spiritual* meaning? It might be plausibly argued that the Tree of Life means the deeds, or the fruits of obedience and innocence. We find that wisdom, uprightness, and godliness, are called trees of life. . . . But this would not be according to the doctrine of Scripture. . . . We see no difficulty that could warrant the spiritualizing of this subject."

He then remarks on the difference between this and the tree of knowledge of good and evil:—

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"The one possessed the power of imparting eternal preservation to the animated body; it was hence called 'The tree of life.' The fruits of the other stimulated and intoxicated the human sense, thus strengthening the lusts of the flesh, opening men's carnal eyes, and showing them the beauty of nature and the various productions of earth. They chained man to the world and its foolishness, and bound him in fetters of misery. His spiritual sight was blinded, and he was estranged from his holy Creator. This tree was called 'the tree of knowledge of good and evil.'" (Pp. 11, 12.)

On the expression, "*In the day* thou eatest," he justly remarks, that God seems to have meant that when our first parents ate of the forbidden fruit, "they should *from that moment consider themselves under sentence of death*,"—as 1 Kings ii. 38, Ps. lxxviii. 42, &c.

The author, while he does not look for the pre-millennial advent of the Lord, expects the return of his people Israel to their own land. But here again is one of his dogmatic statements:—"Their conversion *must take* place in the lands of their dispersion" (p. 351), taking no account of the many passages which lead us to the conclusion that the two tribes shall be converted *in their own land*, while the others *return* to it with weeping. But he loves his nation, and delights to speak of their welfare:—"A ray of the Sun of Righteousness is yet to shine upon that people, and show them the glory of the Lamb of God, who sits on the throne of David, a King for ever." (P. 350.)

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*Man by Nature and by Grace ; or, Lessons from the Book of Jonah.* By the Rev. W. K. Tweedie. Johnstone and Hunter. 1850.

Mr. Tweedie in these Lectures takes the usual view of Jonah's character ; not that which Benjoin* has endeavoured to establish, and which Mr. Fairbairn more recently has brought out and defended. Mr. T.'s volume, however, is more practical than critical or expository. As a book for practical reading it is excellent, containing much that is searching and spiritual. Like the life of that prophet to which it carries us, it shows the miseries and perils of inconsistent saintship, which in these last days is too sadly common, and if the Lord be at hand, is it not time that his people should be preparing to meet him? Is this a day in which they can afford to trifle with their profession? to walk without circumspection?—to live an unwatchful life of selfishness and ease?

Thus Mr. T. writes of the curse upon the earth :—

"Is it not written, that the whole creation groaneth and travaileth together in pain, because of man's transgression? Is it not a mournful truth, that one universal wail, or one universal bleat, is heard throughout our world, because sin has polluted and defiled it? Is it not certain that the very earth is cursed for man's sake, so that every thistle might tell that man is a sinner, and every thorn proclaim that our fallen earth is blighted?" (P. 151.)

* "Jonah; a faithful translation from the original, with philological and explanatory notes, &c., by George Benjoin. Cambridge. 1796."

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*Themes for Thought, in the Prophetic Page.* By John Cox. J. Nisbet and Co.

This little work came forth some short time ago in the form of Tracts, which we commended to our readers. Now that they have been brought together into a book we again call attention to them. They are clear and pointed,—admirably fitted for handing to an inquirer, or even an opponent.

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*Pre-millennial Tracts.* Nos. 1 to 6. J. Nisbet and Co. W. P. Kennedy. 1850.

The subjects of these Tracts are as follows:—

1. Pre-millennialism.—Dr. Chalmers.
2. Pre-millennialism, no novelty.
3. Pre-millennialism; what readest thou?
4. Pre-millennialism; what readest thou?
5. Pre-millennialism; the two resurrections.
6. Pre-millennialism; the destruction of Antichrist by the Lord's coming.

It will be seen from these titles that the Tracts are *elementary*. They are intended to set forth the great leading points of Pre-millennialism, and to illustrate the arguments in their defence. They will be found very valuable for general circulation. We extract the concluding page of No. 4:—

"Thus we have given shortly some of the more prominent *Scriptural proofs* that *the millennium cannot precede the advent and the resurrection*. The proofs *are very plain*. It is by no intricate process of deduction that the conclusion is reached. The ingenuity that has been wasted on them has been for the purpose of explaining away their obvious meaning. Take them in their natural sense,—in the sense in which they have been understood by commentators who had no theory to support, and they bear unequivocal testimony to the fact, that the *old-fashioned creed* of the Primitive Church was agreeable to the Word of God.

"On the other hand, *where are the texts that prove a post-millennial advent?* Those of our readers who are not acquainted with the subject may be disposed to smile at the question. 'Surely,' they will say, 'there are plenty of texts quoted upon the other side.' Abundance of texts, no doubt, are quoted having an *indirect* bearing upon this subject, but there is *not*, in the whole Bible, *one single text* which speaks of the coming of Christ in connexion with a *preceding* millennium, or of the millennium in connexion with a *subsequent* advent. If there is such a passage, let it be produced.

"So far as the simple question of *priority* is concerned, there is not even the shadow of an argument on the other side; and therefore it is that those who contend for a post-millennial advent *uniformly endeavour to remove the discussion into questions* relative to the *nature* of the millennium, the *nature* of Christ's reign upon earth, and the *difficulties* which attend the supposition of a millennium after Christ comes. These are all of them interesting and profitable subjects of inquiry; but they have no *direct* bearing on the relative order of the millennium and the advent. Though the times subsequent to the coming of the Redeemer were shrouded in the deepest darkness, so that we could form no conception whatever of their nature—though the difficulties enveloping the whole subject were tenfold greater than they are, we ought not to be deterred from *holding fast* that which seems abundantly plain, namely, that there is no

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DEFINITE PERIOD NOW INTERVENING *between us and the return of our Lord and Master*. This is the important point. All else we reckon as comparatively insignificant. The difficulties may be safely adjourned till time casts light upon them. But it is of great practical importance to be thoroughly persuaded that in very deed *Christ is at the door*.

"Let us note some of the *practical benefits* flowing from this persuasion.

"1. It serves to expose and eradicate that very subtle error, than which there is nothing more detrimental to vital religion, namely, *the substitution of a mere assent to doctrines for love to the person of Christ*. We cannot love his appearing without loving himself; but how many are there who, though their creed is orthodox, and their faith, perhaps, sincere, are yet defective in the grace of love, and whose want of affection for their Redeemer may at once be brought to light by the application of this doctrine!

"2. How abiding is *the conviction of the instability of all earthly things*, which meditation on this great truth impresses on the mind! The fashion of this world passes away: we look for a better country, even a heavenly. What *life* and *reality* does it impart to our views of the future; and how greatly does it assist us in setting our affections on the things that are above! And as the engrossing tendency of earthly things is one of the most deceitful temptations we have to contend against, how gladly should we lay hold of every weapon that may enable us to overcome it!

"3. How powerful is the *motive* with which the belief of the possible nearness of Christ's coming enables us to *ply the unconverted man!* Haste! Flee for thy life! Thou knowest not how soon judgment may commence—how soon the elect may be gathered in—how soon the Bridegroom may come and the door be shut.

"4. *How mighty an engine in the missionary enterprise* is this same possible nearness of the Lord's Advent! Other men can afford to await in complacent inactivity for some future *Pentecost*, believing that, though the present season may be missed, a better day is coming. Not so the missionary who watches for his Lord's appearing. *He* cries to the Spirit,—'Save *now*, I beseech thee; send *now* prosperity.' For with him the repenting of sinners is a thing of *vital urgency*,—it *may* be a *now or never*."

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## *Memoirs of the Life of Sir Andrew Agnew, of Lochnaw, Bart.* By THOMAS M'CRIE, LL.D. Johnstone and Hunter. 1850.

IN reading these Memoirs one is struck with the manly boldness, the single-eyed simplicity, the patient perseverance in labouring for Christ, of which we have so few specimens in these last days. The volume is full of interest even to the general reader, much more to the Christian. It is the life of one who in the midst of scorn and reviling, and the bitter hatred of the ungodly, was enabled to confess Christ in the high places of the land, and dared to be singular for righteousness' sake. He rests from his labours, and his works do follow him. In the appendix to the volume there are some additions to the Memoir. From these we learn, among other things, that Sir Andrew had, to a certain extent, given attention to the sure word of prophecy, and that his views were on the side of pre-millennialism. (Pp. 422, 423.) He took them simply from Scripture, and had not entered into the study as a controversialist, but as a reader of the Word of God.

The volume is compiled with much judgment and skill, as well as written with vigour. It is a well-executed monument to the great

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defender of the Sabbath; a man to whom not only Scotland, but England owes a debt of gratitude not easy to be repaid.

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*Introduction to Prophetical Researches, &c.* By Rev. ALEX. DALLAS, M.A., Rector of Wonston. London. 1850.

THIS Introduction contains a full outline of the whole scheme of prophecy. It is a lucid and comprehensive sketch of God's revealed purpose, both theologically and prophetically, chiefly however in the latter aspect. A careful reader may gather much from it. We extract the concluding paragraphs:—

"A notion seems to have grown up in the minds of many, which condenses the creation of the new heavens and the new earth into so small a period of time, as to render it a single isolated act—to take place, if not instantaneously, at least by a very rapid process. There does not appear to be any ground whatever for such a notion; and if the view advocated in these pages is assumed to be well grounded, the notion is wholly contrary to the general tenor of the course of events as hitherto traced. The ultimate object of the whole Divine scheme being the restitution of all things, with the final overthrow of God's enemies, and the accession of increased glory, the development of that purpose has been shown to be gradual from the very beginning. The Lord having accomplished the number of his elect saints, has yet to develop the gradual preparation of man for the completely restored state. In order to this, He himself visits the earth in manifested glory, and binds the great enemy for a thousand years; during which the family of man is educated, so to speak, for its restoration. When God commences to uncurse the earth—banishing the prince of the power of the air—communicating the knowledge of His glory until it cover the earth as the waters cover the sea—controlling the thorns and briars, those sin-marks on the soil, so as to renew the fertility, by which the earth shall yield her increase;—this may well satisfy the thoughts that arise in the mind, when Jehovah said by Isaiah,—'Behold, I create new heavens and a new earth, and the former shall not be remembered,' nor 'come upon the heart,' as it is in the margin. (Isa. lxv. 17.) This may be called the birth of that heaven and earth, which may have yet to progress for a thousand years, before it arrives at the maturity and perfect fitness for the ultimate object, that may entitle it to the name in the same sense that, though at the birth of an infant, it may truly be said that a man is born into the world—that being is not properly called a man until he has arrived at the age of maturity. In this sense Isaiah may well have spoken of the new heavens and new earth, when he referred to their birth, at the assembling of all the tribes, to join the people of Judah at Jerusalem. In this sense, too, St. Peter may properly speak of the promise of the new heavens and new earth, when he is telling of that final purification by fire, that shall remove the last taint of corruption from the undesecrated world. And in the same sense could St. John say that he saw a new heaven and a new earth, for the first heaven and the first earth were passed away (Rev. xxi. 1); when at the conclusion of all preparatory steps, Death itself died, and together with Hades was cast into the lake of fire. (Rev. xx. 14.) According to this view, there is no difficulty in connecting the conflagration prophetically revealed by St. Peter, with the mature fulfilment of the gracious promise; and therefore in concluding, that the torch which lights up that most fearful conflagration will be the same fire that is to come down from God out of heaven, to devour that Gog and Magog, who, when the thousand years are expired, shall be gathered together to battle, under the arch enemy, the dragon, that old serpent, which is the Devil and Satan. (Rev. xxi. 2, 7—9.)" Pp. 135, 136.

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*The Mystical Sense of the Binding of Satan, and the Thousand Years' Reign of the Martyrs, &c., vindicated.* By CHARLES RICHARD CAMERON, M.A. London: Painter.

THIS is an attempt to prove the *allegorical* or figurative sense of chap. xx. of the Apocalypse. The author thinks that his arguments are "conclusive" (p. 6). To us they appear the very opposite. Interpreting Scripture in this way, we may make anything or nothing of a passage, as may suit us. It is a work which helps to show very strikingly the slippery ground on which our post-millennial friends are standing. They have cast aside the *natural* sense of prophetical Scripture, and have chosen the *non-natural.* They are thus fairly adrift upon an unknown sea, and on what coast, or amid what rocks they are to be driven ashore, it is hard to foresee. The principles of interpretation adopted by Mr. Cameron, Mr. Brown, and "Clemens," are such as to lead, if carried out, to every thing that is unsound, visionary, and wild. We trust that they will yet bethink themselves and pause. This is not an age in which the natural sense of the Word of God can be trifled with; it is not an age in which men can be allowed to play fast and loose with Scripture; it is not an age in which we can afford to multiply figures and myths, thereby evacuating the plainest portions of the Divine oracles.

Mr. Cameron thinks that the words Devil and Satan should be translated "not as proper names, but as *attributes* of the dragon;" and that they designate the great body of Pagan and Papal persecutors, who falsely accuse their brethren of heresy, Atheism, &c." (P. 15.) This is one *myth.*

Again, Mr. C. thinks that "the lake of fire" is "a symbolical," not "a literal lake of fire;" and that it is into a "symbolical lake of fire" that the symbolical devil is cast at the end of the thousand years. (P. 16.) This is a second *myth.*

Again, this symbolical lake of fire is said "aptly to pourtray the revolutionary abyss of political, social, and religious anarchy, disorganisation, and change by which, according to Daniel and St. John, the body of the Beast and Babylon the Great were to be destroyed, and which is the *proper hell of incurably corrupt Churches and nations.*" (P. 18.) Here is a third *myth.*

In like manner the other expressions of the 20th chapter are all transformed into a *figurative* sense! We are not to understand any of them literally, though *why* this should be so it is difficult to say. Were it not for want of space, we would cite a few more passages by way of illustration of our author's principles. But the above are sufficient. Our readers may conceive the rest. In some of the statements we have quoted, the interpretations are so very figurative, that it is not easy to see wherein the difference lies between them and pure Rationalism.

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*Daily Bible Illustrations: being Original Readings for a Year, &c.* By JOHN KITTO, D.D. Edinburgh: W. Oliphant and Sons. 1850.

THESE volumes are, like all that Dr. Kitto writes, full of information

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and sound instruction. Their literary merits are as high as their theological. They form a most admirable series of "Original Readings," and furnish a most valuable mass of Bible illustrations. We are glad to observe that Dr. Kitto is a Pre-millennialist. There are not many opportunities in the course of these early volumes for manifesting his prophetical views. But they do occasionally come out, as in the following instance:—

"The Gospel connects creation and redemption, the Creator and the Redeemer. They are one; and we shall do well to regard them, not separately, but together. In the beginning of the Old Testament the Son of God is by us recognised in the Creator; in the close of the same his approach as a Redeemer is announced. In the beginning of the New Testament the Son of God has come as the Saviour of the world; at the close of the same another coming, for which creation groaneth, is announced; and happy are they who can from the heart hail that announcement in the words of the evangelist, 'Even so, Lord Jesus, come quickly.'" (P. 4.)

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*Lectures, delivered before the Church of England Young Men's Society for aiding Missions at Home and Abroad.* London. 1850.

We only notice these Lectures in so far as they touch upon our special province. They are excellent, and likely to be useful. We select a passage or two. Thus Dr. M'Caul writes:—

"'Darkness shall cover the earth.' Yes, Christian friends, times of peril, of darkness, and of difficulty, are coming over the Christian Church; days of infidelity are approaching; we have reason to fear the near approach of that fearful apostasy which is to take place in the latter time, when all whose names are not written in the Book of Life, and the Lamb slain from the foundation of the world, shall worship the Beast. We know that this is announced—days of peril and danger—by St. Paul, by St. Peter, and by St. Jude. We have not reason to believe that the efforts now making for the propagation of the Gospel amongst the heathen shall end in the conversion of the world. On the contrary, St. Paul's account is, 'We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' And so it is, all do not believe; an election shall be gathered in from amongst the Gentiles, as from amongst the Jews. But the same thing is to happen amongst the Gentiles that has happened amongst the Jews already, and to mankind at various periods. God's truth has been corrupted; men have got rid of it and rejected it, and we see something of this at present. The Roman Church is full of infidelity; the Protestant Churches, we are sorry to say, on the Continent, have departed from the faith of the Lord Jesus Christ, and have turned aside to philosophy, falsely so called. In our own country, even, we know that principles undermining Christianity, as well as the foundations of society, are being spread among the masses of the people. The Word of God warns us that these are the times of danger, that the Gentile Church shall act in a similar manner to the Jewish. They put away God's Word, they rejected the counsel of God against themselves; and so it shall be with the Gentiles. But in that day of gloom and of universal apostasy God will have mercy upon the Jews. He has reserved them for his purposes of mercy; he will forgive them their sins, and pour out his Spirit of grace and supplication upon them; they shall look upon Him whom they have pierced, and mourn: and we trust that the work is already beginning." (Pp. 18, 19.)

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Thus Mr. Goodhart writes :—

"That which we owe to the Jew *has everything to do with the condition of our spiritual standing towards God.* If we can measure the value of our spiritual life, then can we estimate our obligation. We know, if we are the children of God, *that* repentance unto salvation not to be repented of—*that* faith in the Lord Jesus Christ, through which being justified, we have peace with God—*that* adoption through the Spirit, whereby as sons, we are continually crying, Abba, dear Father. And all this precious experience makes up our daily and hourly existence. This is our life—in many respects a hidden one, of deep, secret, holy fellowship with God; but this is our true existence. Alter our life as you will in its circumstances—depress it or elevate it; overwhelm it with sorrow, or even satiate it with joy—still you touch not its eternal elements; in these it abides with God, beyond the sorrows and above the joys of any earthly relation. And all this, which is so permanent and independent, it has received in the mercy which has come from the Jew, and partakes herein of the root and *fatness* of their olive tree. How continually is the child of God almost unconsciously nourished from this source! You take up the Word of your God, in the morning, before entering on a busy world, and you read a passage in the life of Abraham, or Joseph, or Moses, or David, or Solomon, or Josiah; or you meditate on a portion of the Proverbs; or you turn to the untiring history of the Saviour; and you thus buckle on your armour for the known and unknown conflicts of the coming day, and in its many trials you find that sword of the Spirit of right good service, or, as one calls it, a true Jerusalem blade. Or it may be you have turned to the Songs, or the complaints, of the sweet singer of Israel before you left your house, and, in the midst of subsequent success or harassment, your soul is found uttering its joy or its sorrow in some hymn of Zion; or you may have opened the page of prophecy, and then, in the midst of a bustling and busy and changing world, you are found as you go along interpreting its phrases, renouncing its friendships, foreseeing its judgments, and anticipating its renewal in coming righteousness; or it may be you have opened some letter of Paul or John, and the deep, solemn truths of grace and love, amid labour and strife and sin and worldliness, breathe in your souls their holy unction, and make for the time this earth a heaven. This, we trust, is not a mere sketch of imagination, but the blessed reality with many, very many young men whom we see before us to-night. And yet, through all this, you may have forgotten that the precious instrumentality of your blessing is still Jewish, and that at their fountain are you continually drinking these draughts of spiritual refreshment." (Pp. 15—17.)

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*Practical Lectures on the Fulfilled Prophecies.* By the Rev. F. Arnold, B.A. London. 1850.

Passing by the mistake at p. 25, where *Enoch* is spoken of as one of Shem's descendants,—and not entering into the question whether Melchizedek and Job were Shemites, which Mr. A. takes for granted,—we may say that this volume contains much useful information. We extract a passage regarding "the seven-hilled city:"—

"It is quite impossible to doubt the locality here pointed out: it is Rome. That was the only city so situated which then reigned over the kings of the earth. It has indeed been objected, that these hills are not now to be distinctly traced. This may probably be the case: the surface of a city so long inhabited, and so often partially destroyed, must have had many of its undulations obliterated. But that seven distinct elevations existed in ancient Rome is a matter of history. Eutropius, in the commencement of his History, describes the names of these hills, and the order in which they were built upon and inhabited; the ancient Romans called them indiscriminately *colles, montes, arces, juga,*

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that is, *hills*, *mountains*, *citadels*, *ridges*, *heights*. Their names were Mons Palatinus, Mons Cœlius, Mons Aventinus, Mons Janicularis, Mons Quirinalis, Mons Viminalis, Mons Esquilinus. The exactness of the geographical description here given is not, however, the main point at issue; but whether, when this book was written, it was customary to speak of Rome as being so situated. That is the point which must determine whether or not these words may be applied to that city. It is notorious that it was the universal custom so to speak of it; the city was called Urbs Septicollis, or the Seven-hilled City. A festival was celebrated in the month of December, called Septimontium Festus, or the Festival of the Seven Hills, in order to celebrate the addition of the seventh hill. Virgil, in his sixth Æneid, in making Anchises foretel to Æneas the future greatness of Rome, says,—

> 'Septemque una sibi muro circumdabit arces.'
> Æn., vi. 784.
>
> 'She alone shall surround for herself seven fortified heights within her wall.'

"Horace speaks of Rome by the name of its hills alone,—

> 'Diis quibus septem placuere colles.'
> Carm., Sæc. 7.
>
> 'The gods to whom the seven hills are pleasing.'

"But Martial gives them a name exactly corresponding with the term here applied to them; he calls them,—

> 'Septem dominos montes.'
> Ep., lxii. 1, 4.
>
> 'The seven reigning mountains.'

"And Propertius calls Rome 'the single city on seven hills, which presides over the whole earth,'—

> 'Septem urbs alta jugis, toti quæ præsidet orbi.'
> Bk. iii., Elegy 11, c. 57.

"It is, indeed, of the utmost importance that we should be impressed with the general view, that this dispensation is to end in awful judgments, as is everywhere taught in Scripture; since, under that view, we shall be led to keep at a greater distance from that corrupt system, upon which these judgments are chiefly to fall; and shall be taught to estimate, at their true value, those wild and visionary notions, which many have indulged in, as to the splendid results which are to be brought about by the great advances which are now made in all kinds of knowledge. But the understanding of the more minute particulars of these judgments is not necessary; for if we are among the number of those who have been sealed as the servants of God, under a true faith in His Word,—and if, under the light and guidance of that Word, and by the light of His Spirit, we 'watch and keep our garments' (Rev. xvi. 15), (the having their garments cut being an ancient punishment inflicted upon sleeping soldiers),—we shall find safety under the many promises which are made to those who shall thus be found waiting for the coming of the Lord, and may know that our redemption will then draw nigh." (Pp. 254, 255.)

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*The Blessings of the Lord's Second Advent. Lectures delivered at St. Thomas's Church, Winchester.* London. 1850.

We extract two passages from this volume,—one concerning the word *day;* and the other, in answer to the objection made against Premillennialism, that it is a *carnal* system. The Lectures themselves are excellent:—

"When people approach the question of '*the final judgment as a lengthened period*,' they are apt to assume that '*day*' is generally, if not uniformly, used in Scripture in the sense of twenty-four hours. All things, they feel, are pos-

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sible with God; therefore there can be no difficulty in His determining the destinies of the assembled generations of men in a *literal day*. No doubt all things are possible with God; but is this the sense in which those whom He inspired have uniformly used the word '*day?*' After careful investigation, I may say, that while the word ἡμερα is used nearly 360 times, it is used about one-third of the number (considerably above 100 times) in the sense of duration implying a period. Compare, as examples, Matt. vi. 34, xi. 12, xxv. 13; Mark i. 9, ii. 20, xiv. 25; Luke i. 5, 20, 39, ii. 6, vi. 23, xxiii. 29; John viii. 56, ix. 4; Acts ii. 20, viii. 1, xv. 7, xviii. 18; Rom. viii. 36, x. 21; 1 Cor. iv. 3; 2 Cor. vi. 2, &c. In the texts from *the Acts*, the Greek word is *day*, or *days*. Much the same statement might be made respecting ὡρα, an hour." (P. 34, note.)

"Does a thought arise in any heart that these are carnal views,—that there is danger in thus identifying, as it were, the destiny of man in his spiritual state so closely with the state and the things which shall surely pass away? I reply, that there is nothing more carnal, there is nothing more material, in such kind of teaching, than in that by which the companions of the Lord Jesus, when they had been told by Him that they should not see death until they had seen the Son of Man coming in His kingdom, were in six days from that saying, shown the transfiguration on the mount, when Moses and Elias appeared in their glorified bodies, talking with Christ of the mysteries of redemption by His death! No, this scheme of the resurrection is no more a cunningly devised theory of man, than was that marvellous scene by which Peter declares that the power and coming of the Lord Jesus Christ were made known by the Majesty, of which he was an eye-witness on that mount. We are no more speculative or presumptuous in maintaining that these things are so, than was that apostle when—speaking of the scoffers at such truths, and of those who mocked at the delay in the coming of the Lord, and who willingly forgot the change which the earth had already undergone—he told them of the day of judgment, and perdition of such ungodly men, and warned them solemnly that one day with the Lord is as a thousand years—the very period assigned for judgment in the Revelation. We are no more material and carnal than John was, when he told of the new heavens and the new earth, and of the Holy City, the New Jerusalem, coming down from God, of the showing again of the patterns which were seen by Moses in the mount, and shadowed out in the earthly plans and Judaic glories, and figures, for a season, of that which was to be perfected at the last." (Pp. 55—57.)

"We may notice one more consolatory effect which the doctrine of the Advent may have upon the Church, and that is, that the expectation of it is *a bond of holy fellowship and communion for the whole company of the redeemed, both in heaven and in earth.* '*Waiting for the coming of our Lord Jesus Christ.*' Here is a centre of attraction for the hope of all the faithful members of Christ's body. Here also is a bond of union for all their hearts:—"Behold, the bridegroom cometh; go ye out to meet him." How may these words arrest the attention and interest the affections of all those who have true and loyal hearts! The Bridegroom is the chiefest among ten thousand to his Church. The days of his absence are days of mourning, and the true bride counteth those days 'until the winter be past, and the rain over and gone, and the fig-tree putteth forth her green figs.' For this is the promised sign of his coming. She crieth, 'Make haste, my beloved!' 'The Spirit and the bride say, Come.' This surely will be the mark of all who love the Bridegroom. They will rejoice greatly, because of his promised return: and if they really long for it and look for it, they will be drawn closely together in unity and godly love. They will lay aside all minor differences and petty jealousies, and 'holding fast the profession of their faith without wavering,' they will consider one another 'to provoke unto love and to good works, exhorting one another, and so much the more as they see the day approaching.' They will be like a company of watchers, who are waiting for a long-delayed and long-expected arrival; a family, for instance, of good and dutiful children in expectation of an affectionate parent's return. They are all united in this one bond of fellowship, that they are longing for a common object;



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every eye is turned in one direction; every heart beats high with joyous and hopeful anticipation, and the words are upon every tongue, 'Why is his chariot so long in coming? why tarry the wheels of his chariot?' And not only the saints on earth, but also the saints above, do long for this glorious day. Truly the whole of Christ's Church, which is militant here on earth, expects her Lord, and doth look for 'the resurrection of the body and the life of the world to come.' But do not the saints in Paradise long for the same blessed consummation? Do they not long for their Master's joy? Do they not desire their Master's glory? Do they not desire him shortly to accomplish the number of His elect and to hasten His kingdom? Surely they do. Both the Church militant and the Church at rest are longing for the same event; they are 'looking for and hasting unto the coming of the day of God.' Their eyes meet, so to speak, by being fixed upon one and the same object, their hearts are blended together in one common hope and expectation, and they are held in a close bond of fellowship by being drawn onwards in the same direction. *All are waiting*,—'waiting for the adoption, to wit, the redemption of the body;' waiting for the great and final victory; waiting for the day of Christ and the day of His redeemed, when God 'shall gather together in one all things in Christ, both which are in heaven and which are in earth, even in Him;' and when both the head and *all* his members shall be glorified together. The whole company of the faithful, both in heaven and earth, are looking unto 'the bright and morning star,' and though separated by distance or divided by death, their hearts are knit together in one communion and fellowship while they watch for its glorious rising. The blessed hope of their Lord's appearing, and of their gathering together unto Him, unites them to each other. Though absent from the body for a little while, they are looking unto Jesus as their common light, and are drawn to him as their common centre. Being one with Him, they are one with each other; for 'there is one body and one spirit, even as they are called in one hope of their calling.' It is thus, my brethren, that the Advent of the Lord becomes a source of comfort to the Church during the present dispensation; because in contemplating it, her faith is called into the most lively exercise; because it is connected with her brightest hopes; because it draws off the mind from the world and the things thereof; and because the hope of it is a bond of holy fellowship and communion for the saints, both in heaven and earth."—(Pp. 170—174.)

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## *The Theory of Human Progression, and the Natural Probability of a Reign of Justice.* 1850.

THIS title-page itself might afford occasion for various strictures. As if an infallible solution had at length been discovered for the problem in hand, we are told that here is "*the*" theory of human progression. And it is not mere social progress that we would expect to have discussed, but "*human*" progression points us to a new development of the species, rather than a better organization of society. Why, too, is it a "*natural*" probability that is alleged, when evidently it is the moral causes likely to produce the change he wishes, on which our author dwells? "*Reign*," we will not rigidly object to, in so far as it may indicate the general prevalence of an idea; but if the term is further meant to express authoritative supremacy, then is it incorrect; seeing that if there can be no law without a lawgiver, so neither can there be sovereignty without a sovereign. Finally, as to "*justice*," which seems in our author's mind, the grand, if not the sole *desideratum* for the nations,—binding them together, and establishing them on a foundation which cannot be shaken, it is but itself an effect; and it

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is vain to speculate on its blessedness, unless we at the same time can devise, and create the means for realizing it.

There is a dedication following the title-page, and it is addressed to Victor Cousin. Cousin is no believer in Christ, and scarcely a Theist. His ideas of God are no better than Pantheism timidly enunciated, and his theory of human reason is incompatible with Divine Revelation. Yet of this philosopher, our author ventures to say, " You have given to Europe a scheme of *natural morals*, which must ere long bear a rich and most beneficial harvest. France has yet to read her great lesson of new philosophy to Europe, and every student of the world's thoughts must rejoice that you, Sir, have been her instructor."

It would have been as well, then, our readers will agree with us in thinking, had this writer restricted himself wholly to political discussion, or ethical research, and left alone the graver and more hazardous subjects of Scripture and theology. But this he has not done. On the contrary, his volume may be designated a contribution to the study of prophecy, for it is meant to show how the millennium could be brought in by a few slight changes in the structure of our social fabric. These are his words:—" We take up the natural probability of *a millennium based on the classification of the sciences*,—on the past progress of mankind,—and on the computed evolution of man's future progress. We have no hesitation in believing that the combination of knowledge and reason must regenerate the earth, and evolve a period of universal prosperity, which the Creator has promised, and *whose natural probability is within the calculation of human reason.*"

Our author is an accomplished and able man. But in a future number we shall endeavour to show that he does not understand the subject he handles in these quotations.

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*Lays of the Kirk and Covenant.* By Mrs. A. S. Menteath. Johnstone and Hunter. 1850.

As the nature of this volume does not bring it within our province, we must be brief in our notice of it. Its exterior is beautiful, its interior still more so. Its truth, tenderness, and vigour, both of thought and diction, will recommend it to many whose sympathies may lie somewhat apart from those of the writer. The following fine lines are in our way:—

" Now unto the hill-tops get thee,
Whence the sunrise we descry,—
Nightly on thy watchtower set thee,
For His coming draweth nigh!
Tell the nations of the glory
Through the blackness we discern—
Sound a trumpet with the story
Of the King who shall return!
Call to Judah in her blindness—
Bid benighted Israel hear—
Drop the word of truth and kindness,
On the heathen's palsied ear!



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Trim thy lamp—the night-hours cheering—
Wash thy robes from every stain—
Watch to hail the glad appearing
Of the Bridegroom and his train!"

# Extracts.

## PROPOSITIONS REGARDING CHRIST'S SECOND ADVENT.*

I. Christ's personal coming to this earth is allowed by all who know and believe the Scriptures. It is proved by Acts i. 11; Ezek. xxxvii.; Isaiah xxiv. 23; Zech. xiv.; Rev. xx., and innumerable other passages.

II. This earth shall be full of the knowledge of the Lord. Proved by Isaiah xi. 9; Habak. ii. 14; Gen. xviii. 18; Numbers xiv. 21; Psalm ii.; xxii. 27, 28; xxxvii. 22, 29, 34; Isaiah lxvi. 18, 22, 23; Daniel ii. 35, 44; vii. 14—27; Micah iv. 1; Psalm lxxii.; Isaiah ii. 2; Zech. viii. 20; Matt. v. 5, and many other passages. In these passages the earth is either named, or implied by nations, people, cities, and languages.

III. Does Scripture say that the Lord will come when the earth is full of the knowledge of God? when all shall know Him, every knee bow to him, and every tongue welcome Him with "Hosanna to the Son of David?"

No. "All kindreds of the earth shall mourn because of Him"—"The kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves in the dens and rocks of the mountains: crying to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Proved by Rev. i. 7; Rev. vi. 15, 16; Joel ii. 1, 2; iii.; Matt. xxiv. 30, 37; Luke xvii. 26, 37; xxi. 25; xix. 27; 1 Thess. v. 3; 2 Thess. i. 7, 8; 2 Peter iii. 3—10; the *only* verse offering difficulty, but explained in Props. 43—51.

IV. It may be objected that "after the 1000 years, Satan is loosed for a little while, and therefore the earth may fall back to its state in Noah and Lot's time, and the terrible coming of the Lord *then* take place?"

Answers. In every one of the glowing descriptions of terrestrial bliss, the rooting out of the ungodly is described as a prior event.

2. Thess. ii. shows that the whole interval between the apostle's time and Christ's Second Advent, is occupied and spanned from beginning to end by the greatest apostasy. In 2 Peter iii., "all things

* These Propositions were published some time since in the "Oriental Christian Spectator," and were kindly transmitted to us by the Author.

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continue as they were from the beginning of the creation." But how could this be said if a Millennium had occurred before Christ's coming ?

Besides, the good and bad are mixed together until the harvest, or Christ's Second Advent. Matt. xiii., xxv.; Rev. xiv. 20; 2 Thess. ii. 8 ; 2 Peter iii. 4, *et passim.*

Further, a "camp of the saints and a beloved city" stand forth pre-eminent *after* the 1000 years: and where is the resemblance here to the days of Noah and Lot? (Rev. xx. 8, 9.) The devil, too, brings his deceived nations from the *four quarters* of the earth, not from the face of it, which is covered with a millennial race. The remarkable nature of the expression has led some to suppose that he brings his emissaries from under or from the bowels of the earth, summoning all his forces for a death-struggle. But we have to look to the matter, not the manner of things.

V. Hebrews iv. 9.—"There remaineth a rest" (σαββατισμος—literally, a Sabbatism) "to the people of God." But if we admit a millennium *before* the departed saints' entrance on their promised rest, then it would be postponed long after the opening of the seventh Millenary, and, consequently, to be in the literal and etymological sense of the word, no Sabbatism. The Jewish and Christian Church has believed and taught that the 1000 years of Revelation will be the seventh Millenary—the year of "the Lord's release." (Deut. xv.) "Hitherto," says Christ, "my Father worketh, and I work," that is, in the grand work of redemption ;—but "on the seventh day God ended his work which he had made,—and he rested on the seventh day,—blessed and sanctified it." It was the tradition of the house of Elias (200 B.C.) that the world endures 6000 years before the Law; 2000 under the Law ; and 2000 under Christ.

VI. To sum up in a syllogistic form :—

1. The Lord shall visit this earth personally.
2. There shall be a period of universal blessedness upon the earth.
3. But when the Lord comes he shall not find this universal blessedness :—he shall not even find faith: the days of His Advent will be as those of Noah and Lot.
4. Moreover, as the tares and wheat grow together till the harvest, the good and bad fish in one and the same net, and as the sheep and goats are only separated at His coming, the period of universal blessedness cannot have taken place and have yielded to a fresh spread of iniquity.

Therefore the Second Advent will be Pre-millennial.

### Supplementary Propositions.

VII. An accurate study of Holy Writ shows that the Second Advent is to be synchronous with the first resurrection,—the rapture of living saints,—the fall of Babylon,—the restoration of the Jews,—the destruction of all opposing enemies, and the conversion of the world.

VIII. From Luke xxi. 25—27, it appears that Christ comes just while the heavens are *shaking*, previous to the passing away thereof.

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The same is evident from Matt. xxiv. 29, 30, and Mark xiii. 24—26. The three Evangelists use the word σαλευθησονται, as marking the moment of the Advent.

IX. From Rev. vi. 14, 15, it appears that when the heaven passes away (ἀπεχωρῖσθη, departed) the Lord is already come. The language of verses 15 and 16 is simply the description of the identical mourning of all the tribes of the earth, foretold in Matt. xxiv. 30 ; but this mourning is not till Christ comes, which is a further confirmation of the former proposition.

X. From 1 Thess. iv. 17, it is manifest that our Lord's first Advent is in the air, and that there His saints meet Him.

XI. From Zech. xiv. it is manifest, that subsequently to our Lord's first appearance in the air, He descends to the surface of this earth ; though what interval of time passes between these events is unrevealed.

XII. The appearance in the passages, in Matthew, Mark, and Luke, already quoted, is the first appearance of our Lord in the air, since it is previous to the gathering of his elect.

XIII. Rev. xiv. 14 must, for a like reason, refer to our Lord's appearance in the air.

XIV. From Matt. xxv. 1—10 we learn that the first event after our Lord's appearance in the air, and the gathering of the elect, is the marriage.

XV. In Rev. xiv. 7 it is said, the marriage of the Lamb is come. But by Prop. xiv. it is established, that the marriage is after the appearance in the air ; therefore Rev. xix. 7 relates to a point in time subsequent to the appearance of the Lord in the air.

XVI. The appearance in Rev. xix. 14, is subsequent to the marriage ; therefore our Lord now is seen followed by his saints, the armies which are in heaven. This appearance seems to be identified with that in Zech. xii. 10 ; xiv. 4, 5.

XVII. From Matt. xxiv. 35—40, compared with Luke xvii. 26—30, and xxi. 34—36, it is apparent that though, as already seen in Prop. viii., the Advent shall be in a time of alarm and shaking of the powers in the heavens, it shall yet be in a day of peace and carnal enjoyment.

The foregoing Propositions were drawn up in answer to the objections of a friend, that we are not yet to expect the Advent, because the event in Dan. xi. 44, 45, must first happen; and I added an argument, that if (as I believe) the standing up of Michael, Dan. xii., be the same event as that in Zech. xiv. 4, then the events in Dan. xi. 44, 45, shall not precede, but follow, the Advent in the air.

I have since arrived at some further conclusions, which are embodied in the form of Propositions.

XVIII. At the first sound of the seventh trumpet, the proclamation of the kingdoms takes place in heaven. (Rev. xi. 17. Mark the εβασιλευσας.)

XIX. The proclamation in xviii. 3 announces, not the actual, but approaching fall of Babylon; for, from ver. 4, it appears that the judgment is not yet executed, and that before she falls, God's people,

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the elect, must come out of her. But the elect are not gathered till Christ comes, and his coming must consequently precede the judgment on Babylon.

XX. As soon as she falls there is, in Rev. xix. 1—6, a second proclamation of the kingdom, the counterpart of the former one (the word is εβασιλευσε), and as the first was in heaven, announcing the accession to the kingdom, so I infer that the one in xix. 1—6, is on earth or in the air, and determines the moment of the investiture in the kingdom, when our Lord adds to the στεφανος the διαδηματα πολλα—and this is immediately followed by the marriage.

XXI. The reign of the saints with Christ is not referred to in Scripture as merely a prosperous state of the Church in the latter days, but as the comfort and encouragement of Christ's children in *every* age—as something in which they were personally interested, and as intimately connected with the resurrection from the dead.

XXII. Christ's appearing and kingdom are united in Scripture (2 Tim. iv. 1; Dan. vii.), therefore the appearing must precede the Millennium; for at the final resurrection the kingdom does not commence, but is delivered up by Christ to the Father.

XXIII. Zech. xiv. 4—21, shows that Christ's Coming is premillennial; and if it be said *his* Coming is figurative, his attendant saints surely cannot be supposed to come figuratively. The Feast of Tabernacles (ver. 16) is the only one of the great feasts of Israel which is unfulfilled. It represents God tabernacling with men. (Rev. xxi. 3.)

The barley harvest was finished at the Passover; the wheat harvest at Pentecost; the *vintage* not until the Feast of Tabernacles.

XXIV. The chronological connexion between the scriptural Israel's resurrection and the natural Israel's restoration to their renovated land and to their Saviour God, is shewn by Ps. viii.; Heb. ii. 6; Ps. xlvii., lxxii., xcvii. 3—5. 1. Compare 2 Thess. ii. 1; Ps. cii. 16; ix., xlviii., lxxxvii., xcix., lxix., xcvi., xcvii., xcviii.

The prophets give the same more clearly. Isa. xxiv., xxvii., lxv., lxvi., lix. 20; Hosea xiii. 12, compare 1 Cor. xv. 55; Mic. v. 3; Dan. xii. 2—13; vii. 14, 27; Zech. ii. 10, 11; xii. 6—10; Jer. xxxi. 31; Ezek. xx. 35; Hosea ii. 19; iii. 5; Joel iii.

The New Testament shews synchronism of the second Advent and saints' resurrection with the renovation of the earth. Compare Rom. xi. 12—15, with Gen. xii. 3, xxii. 18; Matt. xix. 28; Acts iii. 19; 1 Cor. xv., *et passim*.

XXV. Rom. viii. 19, shews that the renovation of this lower world succeeds the visible glorification of the sons of God, that is, their resurrection. "We wait for the redemption of our body: they for the manifestation of the glorified saints, who are joint heirs with Christ." The effect of this conjoint glorification on the world is given in John xvii. 21—25, "that the world may believe." This dwelling of God with men is also shewn in Rev. xx. 4; xxi. 3.

XXVI. The apostate Antichrist and his confederacy are drawn to Armageddon, supposed to be Judea; so in Daniel, Antichrist is

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gathered in "the glorious holy mountain" (Judea). In the former the Jews mingle their hallelujahs with other saints at Antichrist's death: in the latter this death coincides with the end of the indignation against Judah, and the deliverance of Daniel's people. (Ezek. xxxix.) Joel iii. and Zech. xii. all point to a similar destruction of an Antichristian confederacy in the mountains of Judah, at or before the final restoration and conversion of the Jews and the times of blessedness. In Ezek. there is a double destruction: one of blood on Gog and his armament; another of fire on Magog and the careless ones in the isles, that is, the Mediterranean countries and western Europe. (See Rev. xviii., xix.)

XXVII. Babylon—that is, Papal Christendom—is destroyed *before* the restitution of all things, and before this earth and mankind are renovated: for "the kings of the earth bewail her: merchants weep and mourn over her, for no man buyeth their merchandise any more: and every ship-master, all companies in ships, and sailors, and as many as trade by sea, stand afar off weeping and wailing: while heaven and the holy apostles and prophets rejoice over her." (Rev. xviii.) Were the face of nature renewed, men would be of one mind with the apostles and prophets, and rejoice too in the destruction of God's and their enemies.

XXVIII. The door in Babylon is shut, the elect have gone in to the marriage with the Bridegroom before Babylon is destroyed; for, in Rev. xiv. 14, Christ comes before Babylon is destroyed, and before the harvest and vintage, ver. 8 being only a proclamation anticipative, as in xviii. 12. "Babylon is fallen, is fallen," is said anticipatively of ancient Babylon by Isaiah xxi. 9.

XXIX. Christ gives many signs of his coming, but neither the Millennium nor the conflagration of Babylon, and its synchronous events, are among them; the inference, therefore, is, that He comes before these events take place. Ps. xxxvii. 34,—"He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

In Zeph. iii. 19, 20, Christ undoes all that afflict Israel, and then gathers them, and makes them a name and praise in all the earth. In Rev. xix. 11—19, Christ issues forth to the destruction of Antichrist, accompanied by the armies in heaven.

From the above it appears, that Christ and his bride have met, and that their conjoint glorification is manifested to the world, before the doom of the earth takes place, before the restoration of Israel, and the restitution of all things. The end and object of the conjoint glorification is given by Christ himself,—"That the world may believe that thou hast sent me." (John xvii. 21.) It is vain to look for the oneness and unity of the Church referred to by our Lord, until he has himself established it, by making Jerusalem a praise in the earth, the Mother Church of a renovated world.

XXX. Luke xix. shews that Christ, having received the kingdom, proceeds to administer it by rewarding the deserving, punishing the slothful, and slaying his enemies. The door is shut upon a certain

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class, viz., those having the outward semblance of religion, without the oil thereof.—Matt. xxv. 8, 2 Thess. i. 8, is parallel. All this points to a community where Christ is preached.

XXXI. In Matthew xxv. the nations are those living on the earth at the time, and those only who had the opportunity of knowing and rejecting Christ, for the "love of the brethren" is the criterion of the judgment. Nothing is said of those who never knew Christ, and heathen nations could not be condemned on this ground. This, therefore, is the judgment of the visible Church—the "gathering out of His kingdom all things that offend, and them that do iniquity." Mede supposes that the absolution of Matt. xxv. is addressed to the saints during the whole of the millennium, and then comes the final judgment. Be this as it may, Scripture points out that the judgment is a progressive work. Babylon is first visited—then comes the destruction of the antichristian confederacy: they are cast into a pit, and after many days their case is taken up again.

XXXII. The redemption of the kingdoms of the earth has two stages: the millennium is the transition from the present to the everlasting state—the beginning of the new heavens and new earth. Here Christ will reign till He has put down every enemy. The everlasting kingdom is the completion of earth's redemption and of the new heavens and earth. Christ's mediatorial government being no longer needed, is delivered up to God, that God may be all in all. It is evident, then, that Christ's kingdom has no place after the millennium, because all is then delivered up to the Father. Christ must, therefore, have his kingdom at and during the millennium.

XXXIII. It seems probable, therefore, that the following will be the course of events in the fast-coming future.

*First.* The seventh trumpet sounds: the seven vials are poured out: the last vial is in the act of being so: the world is as in the days of Noah and of Lot: and even the wise slumber.

*Second.* As lightning shining from east to west Christ appears. The cry goes forth, "Behold, the Bridegroom cometh."

*Third.* The departed saints rise from their graves: the living saints are awoke from their non-expectancy, changed, caught up. "One taken and another left."

*Fourth.* Saints and servants are rewarded: the elect bride hath made herself ready: the Bridegroom enters, and the door is shut. Then "ye shall see Abraham," and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you "yourselves thrust out." (Luke xii. 28.)

*Fifth.* The tribes of the earth mourn because of Him: Christ's wrath is come, and in righteousness doth He judge and make war.

*Sixth.* Christ (Isa. lxiii. 1, Rev. xix. 12—15) and his saints, now assessors (1 Cor. vi. 2),* advance to the battle-field, to the judgment

* 1 Thess. iv.,—"Those which sleep in Jesus will God bring with him," not carry away with Him into heaven, as is sometimes supposed to be the meaning.

"Man's pride so obstinately ascribes to himself whatever good is effected on this globe, that perhaps the Deity will evince his own interposition, by events

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and perdition of ungodly men. This, though progressive, finally issues in the destruction of all enemies, and the conversion of a numerous offspring of the marriage, the consequence " of the manifestation of the sons of God." Now begins to be fulfilled the promise made to the bride,—" Instead of thy fathers, thou shalt have children, whom thou mayest make princes in all the earth." God has bared his arm, the Spirit is poured out from on high, and the converted " fly as a cloud, and as the doves to their windows." (Isa. lx. 8; Luke xiii. 28; Isa. xxxvi. 5.)

*Seventh.* Papal Christendom is first attacked, Babylon falls, the elements melt, the earth and its works are burnt up.

*Eighth.* This fire, which consumes Babylon, possibly penetrates and purifies the earth for " the nations of the saved;" that is, the Gentile remnant and restored Israel; but it appears to be confined to the city—that is, to Papal Christendom, till the final and general conflagration; for the destruction that takes place without the city (Rev. xiv. 20) is one of blood, and not of fire.

*Ninth.* The Jews* now flock, as doves, and are gathered to their own land: Armageddon follows on Babylon's destruction, together with the harvest and the vintage. The wine press is trodden, and " blood flows, even unto the horses' bridles, by the space of a thousand and six hundred furlongs."

*Tenth.* Thrones are set (Matt. xix. 28); Christ and his people, δίκαιοι, reign a thousand years in the new heaven—the new Jerusalem—the beloved city; over the new earth, the restored Jerusalem, and the camp of the saints, αγίοι; " the Lord being among them as in Sinai." (Ps. lxviii. 17.)

*Eleventh.* After a thousand years, Satan is loosed for a little season: he deceives the nations in the four corners of the earth, and compasses the camp of the saints and the beloved city. His agents are devoured by fire: the dead are raised: the books are opened: and Satan and his children, and death and hell, are cast into the lake of fire, where the beast and the false prophet are, there to be tormented for ever and ever.

*Twelfth.* " Afterwards cometh the end, when He shall have delivered up the kingdom to God, even the Father, that God may be all in all."

APPENDIX.—As regards the state of the new heavens and new earth in the millennial age, the following seems probable:—

XXXIV. The millennial population will consist of the risen saints, in spiritual bodies, in the new Jerusalem. They constitute the bride elect, and are complete at Christ's coming. The Bridegroom is among them in the same (Acts i. 11) glorified body which he carried into heaven—with those indelible marks of love which were stamped on it for our sakes: He will appear as " the Lamb that was slain."

as evidently independent of the might of man as the rising of the sun."—***Foster on the epithet Romantic.***

* This does not exclude the idea of many having previously returned in an unconverted state. Prophecy indicates such a return, and it will probably occur to foreshadow the final return.

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XXXV. " The Apocalyptic new Jerusalem, and its constituency, must not be identified with the restored earthly Jerusalem and its community, because throughout the Apocalypse Jewish emblems are used of the Christian Church. The former signifies Christ's spiritual Israel —the 144,000—' the called and chosen and faithful'—inclusive of all their successive generations (now caught up to Christ, and become sons of God), agreeably with its mystic form of a cube made up of many squares, viz., 144, or 12 by 12 thousand, *one* thousand being the unit. The cubic form of the new Jerusalem is, in this sense, apt and significant."—*Elliott, H. Apo.*

XXXVI. This new Jerusalem of the resurrection-saints is intended to symbolize the millennial glory of the risen saints, and its descent from heaven denotes a public manifestation to the world of that glory at the beginning of the millennium. There will exist an earthly Church, distinct from and synchronous with this tabernacle of God. The new Jerusalem is the symbol of the bride and bridal of the Lamb, the only one thereof in Apoc. The glory of the risen saints is given in Rev. xxi. and xxii. Chapter xx. 7—9, is only a brief introduction to what is more fully described in chapters xxi. and xxii. * The new Jerusalem, coming down as a bride, is then only another description of the glory of the first resurrection and its results. This is the new heavens, as opposed to the new earth. A constant communication will probably (Gen. xxviii. 12) be kept up by the glorified saints, through whom Christ will administer the kingdom. " Hereafter ye shall see heaven opened, and the angels ascending and descending upon the Son of Man." (John i. 51.) As kings and priests, it is implied that there are others for whom they are to interpose, and over whom they are to reign. The nations of the saved walking in the light of the new Jerusalem, and "the kings of the earth bringing their glory into it" (Apo. xxi. 24); and " the leaves of the trees being for the healing of the nations," can only be explained on the supposition of men existing on the earth, and in the earthly state, contemporarily with the higher and heavenly glory of the new Jerusalem. The Old Testament prophecies of Christ's bridal (Psa. xlv.; Isa. lxii. 2) likewise exhibit the Jews in a living state on the earth at the time.

XXXVII. The glory of the new Jerusalem will probably rest upon and over the earthly Jerusalem, the meeting point of heaven and earth. Thus the ultimate blessedness of the natural and spiritual seed of Abraham is so blended, that it is difficult to discern in prophecy where the one begins and the other ends. But the constituencies are distinct. They in the new Jerusalem are " raised in power, in incorruption, in

* It seems most satisfactorily established by our best commentators, that the vision of the new Jerusalem in Rev. xxi. is parallel to a mere filling up of the brief outline given in Rev. xx. 7—9. The former being outside the scroll, as are chapters xii., xiii., and xiv.; the latter within. Now xx. 7—9 ushers in the millennium, and the descent of the new Jerusalem is synchronous. We have in this another proof of Christ's pre-millennial advent and reign; for when God thus *tabernacles* with men, we can conceive no other inhabitants of the new Jerusalem than " the heirs of God and joint heirs with Christ." The Lamb is the light, therefore, "and they live and reign with Christ a thousand years." (Rev. xx.4.)

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immortality, and in glory." (1 Cor. xv.) They* "shall be like Him" their Saviour God. They "neither marry nor are given in marriage, but are as the angels;" and they "shall shine forth as the sun in the kingdom of their Father." To this superior glory will the *suffering* Church be raised. The first resurrection and glorification with Christ is always noted as the reward of hard suffering, service, and conflict. (Rom. viii. 17.) But can the righteous in the millennium come under this category? "May God then shortly accomplish the number of his elect, and hasten his kingdom, that we, with all those departed in the true faith of his holy name, may have our perfect consummation of bliss."—*Common Prayer.*

XXXVIII. But at the same time, Scripture clearly reveals the difference between the bride and her offspring. (Psa. xlv.) The former is the elect body complete at Christ's coming,—redeemed amid toil, sorrow, temptations, and warfare, in the days of the patriarchs of Israel, and of the Gentiles. The latter are those living on the new earth after the marriage of the Lamb. In answer to the cries, tears, and prayers of the bride, breathed through 6000 years, (Rev. v. 8; Isa. lxxxii. 19; Luke xviii. 7,) Satan is bound, the wicked consumed, Antichrist destroyed, Jerusalem and Judah restored, and souls, in number numberless, of every kingdom, tongue, and people, born to God. The Church's pangs, prolonged for 6000 years, now terminate in a progeny that fills the earth, and the millennial races are claimed as her children.

XXXIX. These children, elsewhere called, "the nations of the earth that are saved," are saints, but unlike the glorified saints, they marry and are given in marriage. Holy writ represents them as holy and happy, but as marrying, building, labouring, planting, eating the fruit thereof, and long enjoying the work of their hands. Jerusalem (evidently the restored earthly Jerusalem) is a rejoicing, and her people a joy; their days are as the days of a tree, nor shall they hurt or destroy in all my holy mountain. (Isa. lxv.)

(*To be continued.*)

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## ANALYSIS OF PERE LAMBERT'S WORK.

(*Continued from* page 499, vol. II.)

### Chap. XIII.

Before the last final judgment of the great white throne (Rev. xx. 11), there will take place a second coming of Christ. The same prophecies, which speak of the restoration of the Jews, speak also of the coming of Jesus, the true Joseph, to convert and console them, when he displays himself to them as his brother in a sensible manner. In the latter

* Called in Matt. xiii. 43, οἱ δίκαιοι, a phrase quite distinct from that which designates the earthly Jerusalem and its people then living, on their conversion, restoration, and national glorification in the last age.—God is δικαίος in Acts vii. 52; xxii. 14.

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ages this truth has been lost sight of, though it was one generally accepted in the four first centuries. Since that time many Ecclesiastical authors having put off the conversion of the Jews till the approach of the last general judgment, naturally also joined the second coming of Christ (which is closely connected with the restoration of the Jews) to the same period. We affirm, on the contrary, that long before the last general judgment (Rev. xx. 11), Christ will appear in person to pour blessings on Israel, and to punish all apostates with the severest woes. We proceed in illustrating this, on the old rule, "of following the literal sense, when that sense neither contravenes Scripture, nor reason, nor history."

Isaiah, speaking of the conversion of the Jews, bids them hide themselves till the storm of persecution is over-past, when "the Lord shall have come out of his place" (xxvi. 16—21). Now this cannot apply to the incarnation of Jesus, nor yet to the last general judgment; for the afflicted state of the prophet's mind on account of the calamities of the Jews would be out of place in regard to such a time, when they shall have been converted and are enjoying prosperity in their promised heritage. Again, "till the indignation be over-past" would also in that case be superfluous, for *all* mankind are then to be summoned before "the great white throne." (Rev. xx. 11.) It follows therefore that the coming of the Lord will be some considerable time before the last general judgment. It will also be a time of a great national revival in the earth, when the Lord himself comes to punish the enemies of his people. (Isa. xxv. 2—10.) The whole is inapplicable to any coming, but a second and intermediate one.* The glory of Lebanus, &c., &c. cannot exist in their present state after the last judgment. Again, Isaiah xl. 9, can apply only to an intermediate coming. At His incarnation, the Jews would not let Him act the part of a good shepherd; at the last day the eternal state will begin, which is equally inconsistent with the details of this prophecy. Isaiah lxii. 4—12 gives another proof. Jerusalem shall no more be called a city "abandoned or forsaken." This implies both a desertion and a deliverance of God's people, at the hands of Him who comes to save. Now, abandonment is still their lot, hence the deliverance is to come; and as it is to be one which will reinstate them in their country, *that* cannot be at a time when the whole earth is to be consumed with fire. The passage is an allegory, meaning by Jerusalem the Church. (?—Tr.)

The next prophecy which we quote is, Zech. ii. 10—13. Here, then, there is a promise that the Lord will dwell in the midst of the Jews in the land of Judah, His heritage; a simple and natural statement which cannot be taken allegorically, for how could the Lord be said to leave His holy habitation, unless for a time He comes to dwell on earth? That this coming is posterior to a general dispersion of the Jews is evident from the sixth verse. His leaving His habitation is with a

* Our author seems to imply, by the use of *this* expression, a third coming; but *this* is not a *necessary* consequence of proving the second to be intermediate between the incarnation and the last judgment, in Rev. xx. 11. At the end of the Millennial state there will be no need of a third coming, for Christ will be in presence already.

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view to re-collect His scattered people, who have been long cast off, to a state of honour and glory. At the time of His ministry, Christ did not find the Jews in such a state, nor did He deliver them and encircle them with a wall of fire. (Zech. ii. 5.) The new choice, then, to be made of Jerusalem is plainly future, for,—1st, to apply this passage to the first coming makes the prophet a liar; 2d, if it alludes to the return from the Babylonish captivity, how can Christ then be said to have dwelt in the midst of Jerusalem, and multitudes of nations attached themselves to the Lord? 3d, still less can we apply it to the last judgment, for then will be the time not for the conversion of all nations, but for their judgment. Whereas, by conceiving it to describe an intermediate, or second coming, all is simple and harmonious in the prophet's writings. The whole earth will be struck with admiration at the mercy displayed to the Jews, and the punishment of the apostate nations, and will become the willing subjects of the Great King, whose abode shall then be at Jerusalem. Zech. xiv. 3—12,—"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Here the phrases coming from His habitation, and placing His feet on Mount Olivet,* show that a literal, and not a spiritual coming, is spoken of. Neither can the prophet have had his eye on the first coming, for, very soon after, God delivered His people, who rejected Christ, to the armies of the Romans and their present captivity. Neither can the general judgment be referred to; for Christ and His Church will be in heaven, whereas in this passage He is called "The King of the whole earth." Jerusalem here cannot mean the Christian Church composed of Gentile converts, and those

* On Mount Olivet were some of the most interesting scenes of our Saviour's life. From that mountain He ascended, on it He will descend.—(Tr.)

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few Jews who have become Christians. The parallel drawn is between Judah and Jerusalem on one hand, and the nations after they have joined the Lord and become His people on the other. Malachi (iv. 1—6) speaks of a terrible day, when the Lord will come to punish and exterminate the wicked, root and branch. Up to this time these words are unaccomplished. Elijah has not yet appeared. As he is to prepare the Jewish people for conversion, and that conversion has been shown to be long before the last judgment, it follows that the "coming of the Lord" here conjoined to the re-appearance of Elijah and conversion of the Jews, is also *some centuries* before the "General Resurrection in the Last Day." . . . Our Saviour's words (Matt. xvii. 16) fully confirm this conclusion. First Elijah shall come and restore all things. ["Shall come," present for future in Greek.—Tr.]

Exactly the same belief was held by Justin, Hilary, Ambrose, and Chrysostom. If the coming, of which Elijah is to be the harbinger, is not an intermediate, or second coming, but one immediately preceding the last judgment, how will the object of Elias's mission be attained, *i.e.*, the turning the curse from the earth,—and how will the promise of the continuance of the Jews in prosperity on the earth be fulfilled?

Again, Daniel (vii. 13, 14) excludes the idea of a figurative coming, for the kingdom of Him who comes in the clouds is one that embraces all nations and languages, extending, too, under heaven, and over the whole earth, which is equally irreconcileable with the immediate consequences of the last judgment.

Habakkuk (iii. 2—10), "Lord, revive thy work in the *midst of the years*, in the midst of the years," &c. "God came from Teman, and the Holy One from Paran." "Thou didst march through the land in Thine indignation." "Thou wentest forth for the salvation of Thy people," &c. Have these predictions been accomplished? Must we, then, defer them to the end of all things! No: for it is in the midst of the years that He who is, *par excellence*, holy, is to descend from heaven to save his people. To the first coming of our Lord in the flesh these words are inapplicable. St. Peter (Acts iii. 19) calls this same change in the Jewish nation "the times of refreshing* from the presence of the Lord." Many commentators conceive this to be the repose of the elect in the immortal state.

(*To be continued.*)

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## THE DAY AFTER ARMAGEDDON.

"They have blown the trumpet, but none goeth to the battle."—Ezek. vii. 14.

'Tis the summons to battle!
But the cry is unheard:
The trumpet has spoken,
Not a warrior has stirred!

Hark, the summons to battle!
It has sounded again;
Still louder and keener,
It has sounded in vain.

* ἀναψυξις would be more justly rendered reanimation; so ἀναστασις, resurrection.—Rev. Lewis Way in "Basilicus," Letter I.

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Yet a third time, and shriller,
  That war-note has blown;
But the answer that cometh
  Is the echo alone.

'Tis the silence of silence!
  Tower, tent, vale, and hill,
Field, forest, and highway,—
  All are noiseless and still!

No challenge is lifted,
  No signal unfurl'd;
'Tis man's dark hour of terror,—
  The awe of the world.

For the arm of Jehovah
  Has been bared in its might,
And the sword of his vengeance
  Has been burnished to smite.

Through the ridges of battle
  His ploughshare has sped;
And the tents of the living
  Are the tombs of the dead.

The rude roar of millions
  Is hushed in an hour;
The array of the mighty
  Is crushed in its power.

'Twas man's proudest muster
  Of sinew and steel:
His army of armies,
  Mail-clad to the heel.

No sun had e'er dawned on
  So fearful a day,
No trumpet had marshalled
  So dread an array;

As if earth in her frenzy,
  From each region afar,
Had poured forth her nations
  For the shock of that war.

In the flush of their manhood,
  In the bud of their prime,
In veteran ripeness,—
  The men of each clime,

Came thronging and rushing
  Like rivers in flood,
Defying the terrors
  And vengeance of God.

For the ruler of darkness,
  The God of this world,
Had summoned his armies,
  His banner unfurled.

As the storm-cloud it gathered,
  As the lightning it sped,
As the mist it has vanished;—
  All is still as the dead.

Like the desert at midnight,—
  Not a breath nor a beam;
'Tis the silence of silence,
  The dream of a dream!

Now,—chains for the spoiler!
  Dark and swift be his doom!
Thou hast trodden the nations,—
  Thy treading is come!

Earth, cease now thy wailing,
  Thy wounds bleed no more;
Lo, the curse is departing,
  Thy sorrows are o'er!

Rise, daughter of Judah;
  Awake, now, and sing;
It has come, the glad kingdom,—
  He has come, the great King.

Thy long night is ending
  Of sorrow and wrong;
For shame there is glory,
  For weeping a song.

The new morn is dawning,
  Bursts forth the new sun;
The new verdure is smiling,
  The new age is begun!

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ERRATA.

Page 444, line 16 from foot, for *palimpset* read *palimpsest.*
Page 468, line 14 from foot, for *word* read *world.*
Page 500, first line of fourth stanza, for *might* read *night.*

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***All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.***

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THE QUARTERLY

# JOURNAL OF PROPHECY.

APRIL, 1851.

## Art. I.—PRE-MILLENNIALISM, IN ITS CONNEXION WITH THE MINISTRY AND WITH MISSIONS.

There is one preliminary complaint which, in this controversy, we have sometimes had to make, namely, that judgment is often given against us with a hastiness and a bias unbefitting the greatness of the cause; nay, that our system is evil-spoken of and pronounced unscriptural by thousands who have never done either themselves or us the justice of asking what we do, and what we do not, believe.

It is this double unfairness,—the unfairness of deducing impatient conclusions for which our theory is to be held answerable, and the unfairness of drawing upon fancy, or hearsay, for the data on which these conclusions are made to rest,—it is this that makes a brief statement of the actual case needful at the outset. Without this, much of the reasoning that follows would be weakened, if not wholly thrown away.

On various points, connected with the question before us, we have been misunderstood, and, in some cases, misrepresented. It has been affirmed that we are the enemies of missions; that our theory makes us so of necessity: that it sets aside the work of the Spirit, and introduces unscriptural agencies; that it ungirds the loins both of minister and missionary; that it damps Christian zeal, and straitens Christian liberality; and that if, in any case, a Pre-millennialist is energetic, and buoyant, and large-hearted, he is so in spite of the deadening and depressing tendencies of his system,—a system which is said to lay as sure an arrest as



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fatalism, upon all that is practical and benevolent—on all that is generous and noble.

Let us, then, state briefly our real belief on the subject of ministerial and missionary effort—a belief which we have endeavoured to draw directly and simply from the Word of God. Man's theories of missions, whether founded upon his ideas of human progression, or the absorption of the evil by the good, or the power of intellectual enlightenment, are vanity. God's theory of missions is the only one worth inquiring into; and that theory rests entirely upon his "eternal purpose, which he hath purposed in Christ Jesus our Lord."

What we have gathered from Scripture respecting this purpose may be thus stated.

The present dispensation is not *universal*, but *elective*, and is to remain so till the Lord come. Its basis is *election*, both as an eternal purpose of Jehovah, and as a process carried on from day to day. Such was the teaching of Christ himself. There are few that are saved; many are called, but few are chosen; the gate is strait, the way is narrow, and few there be that find it. The Lord draws the contrast between the little flock which the Father had given him out of the world, and that world out of which they had been chosen and called. He points out trial, sorrow, hatred, persecution, as the Church's lot during the time of his absence, and gives us the days of Noah and of Lot as specimens of the state in which the world is to be, specially towards the close of the dispensation. His parables hinge upon this great truth of an elective, not a universal dispensation; so much so that the introduction of universality throws them out of date and renders them unmeaning. There is the sower, the tares, the net, the wicked husbandmen, the marriage of the king's son, the talents, the ten virgins, the great supper, the unjust judge, the pounds. These are intended to mark the characteristics of the dispensation; and each one of these characteristics refers to election in different aspects, and takes for granted the fewness of the saved, the multitude of the lost; one Noah out of the world, one Lot in Sodom; so that this is the conclusion to which he brings us—"When the Son of man cometh, shall he find faith on the earth?"*

* In making these statements we are not advancing any new theory; but simply re-affirming the old one, which post-millennialism seems almost to set aside. The following sentences from a work of that venerable man of God, the late Mr. James Haldane, of Edinburgh, on the atonement, &c., will show this:—"The Gospel accomplishes that which God pleaseth,

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Thus, then, the Lord himself announced the peculiar and partial nature of the dispensation, declaring that the Gospel of the kingdom was to be preached for a witness to all nations, and that then "the end" was to come, that is, the end of the age, or dispensation.* (Matt. xxiv. 14.) In accordance with the declarations of the Lord we find that the apostles expressed themselves. Thus, in Acts xv. 14, we have the conjunct announcement of Peter and James: "God hath visited the Gentiles, *to take out of them* a people for His name," (λαβεῖν ἐξ ἐθνῶν). Such statements as these also imply the same truth: "The Lord added to the Church daily, such as should be saved" (Acts ii. 47); "as many as were ordained to eternal life believed" (xiii. 48). In like manner all the Epistles take for granted the same truth, and give us no hint of ought like universality during the present age. They proceed upon the idea that the Church was to be in the minority —nay, that she was to be persecuted and trodden down. Neither in their preaching of the Gospel at first in a heathen city, nor in their after instructions to the Churches when planted, do they point to any other state of things than that described by John when he said, "We are of God, and the whole world lieth in wickedness." (1 John v. 19.)

Such is the present dispensation, according to our reading of the Scriptures. When it has run its course; when God's purpose has been accomplished; when the number of the elect has been filled up; when the cup of the world's iniquity has risen to the brim, and the long-suffering of God exhausted, then the Lord comes in glory and majesty, as the world's Judge and King. He comes to raise his dead saints and change his living ones; and with both caught up together into the clouds to meet him in the air, he descends to execute the Father's vengeance upon his enemies. Then Antichrist is smitten, and goes into perdition in the very height of his pride; apostate Christendom is swept with the besom of destruction. Sore judgments overtake Israel and the heathen, though not to extermination. Then Satan is bound. Israel

and prospers in the thing to which he sent it. But it never was, and we have reason to believe it never will be, universally successful, yet it will always redound to the Divine glory."—*Man's Responsibility*, &c., p. 164.

* The expression, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, seems certainly to imply the unsuccessfulness of the testimony. It does so in almost all the parallel passages. Thus, Matt. x. 18: "Ye shall be brought before kings and rulers for my sake, for a testimony to them and to the nations." And, James v. 3: "The rust of them shall be a witness against you," εἰς μαρτυριον ὑμῖν.



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owns Messiah, and the light of her glory streams forth to the ends of the earth. The whole world is converted by the preaching of the Gospel and the outpouring of the Spirit from on high.

Such is an outline of what we believe in reference to the present and future condition of the world. It is needful to keep this in mind, in order that we may estimate aright the force and relevancy of the objections usually urged against us on this head. These we must now proceed to consider. They vary somewhat as put by different objectors; but they may be reduced to *two*. (1.) We are said to introduce an unscriptural instrumentality in the conversion of the world. (2.) We are said to throw hindrances and discouragements in the way of ministerial and missionary exertion. Let us look at both of these calmly and fairly. It can profit no one to do otherwise. It is the truth of God that is in question; and in seeking to discover it let us lay aside impatience and prepossession. We are not enemies contending for victory, but brethren met together, with the Bible in our hands, to search out the mind of God.

I. *It is said that we introduce an unscriptural instrumentality in the conversion of the world.*

Our answer to this is simple. We do *not* believe in or look for any *new* instrumentality; nor, in respect of this, are we aware of differing from our post-millennial friends at all. In regard either to the agent or the instrument of the world's conversion we have no new theory to advance. We hold that though conversion-work will, in the days to come, be upon a far larger scale than hitherto, still it will be in itself the same thing as heretofore, and accomplished by the same means.

The Holy Spirit will be the one mighty agent then as now. It is his work to convert a sinner now, it shall just as truly be his work to convert nations of sinners then. His work has been, is now, and shall be hereafter, a direct forth-putting of almighty energy upon the soul. The Word of God, the Gospel of his grace, will be the instrument employed *then*, as *now*, in this work. We look for no new Gospel, no new way of salvation, no new instrument in conversion, no new agent for carrying out Jehovah's purposes. It is most unfair to charge us, as has been done, with setting aside the work of the Spirit, and superseding the Gospel, as if these were insufficient or unsuitable for the regeneration of the world. We believe them to be amply sufficient, and most entirely suitable. That which is adequate to the regeneration of one

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soul is enough for the regeneration of the world; that which has accomplished the ingathering of the election will yet effect the conversion of the nations; it has been able to accomplish the former, it will ere long be proved as able to accomplish the latter.

That there will be new *circumstances* we admit. But because we hold that the Gospel will then be preached in new circumstances, are we to be charged with calling for a new Gospel, or a new agent to make that Gospel efficacious? Because we speak of the Gospel being preached in the midst or at the close of wasting judgments, does that prove that we think the agency of the Spirit less needful than now? We believe, for instance, that the Jews are to be converted, by the advent of Messiah in his visible glory, as it is written, "They shall look upon him whom they have pierced, and mourn,"—just as Saul of Tarsus was converted by the miraculous vision and voice that met him ere he entered Damascus. But does this exclude the Spirit's work, or render it unnecessary? No. In the case of the apostle, no man is charged with denying the Spirit's work when he speaks of Saul being converted by the Lord himself appearing to him from heaven. And it is something worse than unfair to accuse us of undervaluing or superseding the Spirit's agency, when we maintain that Israel's conversion is to take place precisely after the pattern of the apostle's. What can *they* mean who think that they have silenced us and settled the whole discussion by affirming that "fifty comings would not convert a soul?" We believe it. No amount of visible grandeur or overawing majesty will convert a soul,—even though it were the grandeur and majesty of the Son of God: yet it may please God to use these as means and instruments; ay, and he has purposed yet to use them as such. No burst of glory, however dazzling, could have converted Saul. Yet it pleased God to employ that glory in accomplishing the work. Fifty comings could not have converted him; yet it was the good pleasure of God that *one* coming should be His instrument for effecting it. Fifty comings could not convert Israel; yet it may be Jehovah's purpose that *one* coming may be his instrument in bringing to pass that blessed consummation; nay, it is his purpose, for they shall yet look upon Him and mourn, and then shall come to pass the saying of the Lord himself, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 39.)

Such is in substance our reply to the charge so often and so unfairly made against our system, that it takes for granted

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the inadequacy of the present system of means for the evangelization of the world. Our theory takes for granted no such inadequacy. It disparages not present means or operations. We believe as absolutely as our post-millennial friends can do, that if such were the purpose of God, the world might be converted under the present instrumentality. One messenger might be quite sufficient in that case; nay, would it seem a thing incredible that He whose voice is yet to call millions of slumbering dead out of their graves in the twinkling of an eye, should, even without the voice of human messenger at all, convert a world by the word of his omnipotence? But such is not his purpose. He glorifies himself by the instruments he employs, and he will do so in the latter day, whatever may be our plans or conjectures. All that we say, therefore, is, that though, if God willed, the instrumentality at present in action would be quite adequate to the world's conversion; yet it has pleased him that that glorious result shall not be effected by it in the present age. It is his purpose that that result should be delayed till, in the words of John Knox, "the righteous King and Judge appear for the restoration of all things." Such we believe to be God's purpose, and it does seem strange to us that any one could have concluded from this that we disparaged the present instrumentality, and asserted its inadequacy for the regeneration of the world. The *success* of means, and the *adequacy* of means, are two very different things. No one doubts the adequacy of good seed, sown in a good soil and in a genial climate, to produce an abundant harvest; but the actual success of that sowing is a very uncertain thing. No one doubts the adequacy of a faithfully preached Gospel to effect the conversion of every soul in the congregation to which it is proclaimed; but the success of it comes far short of its adequacy. And how do we, in such a case, account for the difference between the innate adequacy and the actual success? By reverently admitting the will and purpose of God, "Even so, Father, for so it has seemed good in Thy sight."

This distinction, then, between the innate adequacy of the means and the actual success attending them, is all that is needful for our vindication. The adequacy is a fixed thing; but the success is regulated by the purpose of Jehovah. No time and no circumstances can alter the adequacy; but both time and circumstances may alter the results of that adequacy. It is not God's purpose *now* that that adequacy should be followed by its full results, but it is his purpose that these results shall follow in millennial days.

Such is our belief. Nay, and we are assured that it must

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be *in substance* the belief of every Calvinist among our opponents. For do they not, while believing in the adequacy of means to convert a soul, maintain with us that but for the electing purpose of God not one would be converted,—that when means are ineffectual it does not follow that they are innately inadequate,—that when they are effectual in converting either one soul or thousands, this result is to be traced to the sovereign will of Him who purposeth and who worketh all things according to the counsel of his own will? Their ascribing the partial results which have attended the Gospel during the past 1800 years to the will of Him who gives no account of his times or his reasons for bestowing or withholding the blessing, does not make *them* obnoxious to the charge of disparaging the present system of means as inadequate: so neither should our belief, that God does not mean to make these means universally successful till the arrival of His own Son, bring *us* in guilty of such a charge. An Arminian who believes in the efficacy of means independent of the electing grace of God, might consistently accuse us of undervaluing the means; but how a Calvinist, believing in the direct interposition of a special purpose, in behalf of each soul that is saved, regulating the time and the circumstances and the success of the means, can prefer such an accusation against us, is almost inconceivable. He who does so must assume *Arminian* ground, and thus far renounce his Calvinism, confirming what we have often maintained, that Calvinism and Pre-millennialism are in their very nature, as they have always been in point of fact, in closest alliance and sympathy with each other. He must attempt the proof of one of the great positions of Arminianism, viz., that the introduction of election as the real and ultimate cause of salvation, or, in other words, as that without which the whole apparatus of Gospel means will not take effect, takes for granted the inadequacy of the usual means, and disparages the agency of the Spirit and the instrumentality of the Divine Word.* If

* It is remarkable that in an Arminian or Pelagian work, published a few years ago, this very charge is actually brought against Calvinism! Mr. Haldane thus answers it: "No one maintains that our means are inadequate to the end proposed; but this we say by the Word of the Lord, that it never was the Divine purpose that all mankind should be saved." Then, to the statement of his opponents that, in this case, "our ministrations and other endeavours are yea and nay," he thus replies; "Still we do not run as uncertainly, we do not labour as one who beats the air, our ministrations are not yea and nay. We proclaim to all the forgiveness of sins through Christ, and the assurance of eternal life to those who believe, and we add, if the Gospel be hid, it is hid to them that are lost."—*Man's Responsibility*, p. 170.

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he be a consistent Calvinist he will maintain that the reason why the world has not been converted during these 1800 years is, not the inadequacy of the means, but the sovereign pleasure of Jehovah; and He will also maintain that, however adequate the means at present in operation are, the world will not be converted till the divinely appointed era arrives—it may be twenty or it may be a hundred years hence. And what more is it, we ask, that we maintain, when we say that the world will not be converted till the Son of Man shall come? To say, that by this we mean that the work is too great to be effected by the Holy Spirit and the Word, and that another and a mightier agency must therefore be called in, is wholly to misinterpret our meaning. A construction like this is as groundless as it is unfair, and looks more like a determination to rouse suspicion against us, and to create a prejudice against our creed, than to meet the question upon the honest field of argument and Scripture.

But it may be said, have not Pre-millennialists asserted something very like this? We answer, they have not. We are not prepared to defend every rash expression, even of those with whom we in the main accord; nor do we affirm that out of the more than 200 volumes which have come forth during the last thirty years upon this question, there may not be statements which admit of such a construction as has been put upon our system. But is it fair to make the system answerable for the suspicious language of a rash defender, especially when such an interpretation has been solemnly disclaimed? We have read almost all that has been written upon the subject, and we have discovered nothing that could warrant the charge that has been preferred against us. We have specially weighed those passages which have been cited by our opponents in proof of their accusation, and they seem to us to furnish such narrow ground for it, looked at even with a biassed mind, that one wonders how so grave a charge should have been perilled on such meagre ground. Besides, all the passages which the keen eye of the controversialist has been able to fix upon, are only three or four in number; whereas the passages in which statements may be found sufficient to refute the charge are without number. It is well that this should be kept in mind.

But we have some ground on which we may not merely refute, but retort the charge. We find statements in the writings of some Post-millennialists more liable to challenge than any that we have seen elsewhere. Take as one specimen the following passage from John Foster, who was no Mil-

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lenarian: "I have no hope of any extensive prevalence of true religion without the interference of angelic or some other extraordinary, and yet unknown, agency to direct its energies and conquer the vast combination of obstruction and hostility that opposes it. An amazing fact it is that this hostility has hitherto been mainly successful; the triumphs of religion have been most limited and small, those of evil almost infinite. We see the melancholy result of an experiment of 1800 years, the whole Christian era. This result compels me to conclude that religion is utterly incompetent to reform the world, till it is armed with some new and most mighty powers, till it appears in a new and last dispensation." We might most confidently ask any of our opponents to produce out of the whole circle of Millennarian authorship anything so rash as the above, anything which so depreciates and disparages the present system of means. Yet we do not wonder at the sentiment coming from one of those who, forty years ago, took up the missionary enterprise, expecting at once to convert the world. Having fallen into this mistake, and finding less success than they anticipated, they were disappointed. The disappointment broke the spirits of some of them, and hence the strong language of Foster—the language of mortification and despair. Had they set out, founding their theory of missions upon Scripture, and seeking to be God's instruments in gathering in his elect, would they have experienced such bitter disappointment? No; that disappointment is the result of their own theory, the necessary reaction from their own unscriptural expectations. The sentiment of Foster is one evidently called forth by such feelings; wrung out of a once sanguine spirit by a sense of failure in a noble enterprise, from which he had been reckoning upon a very different issue.

We might quote others on the same side, who, though not making use of such obnoxious words, give utterance to sentiments resembling the above. But we must be brief, and therefore we give but one more instance. It occurs in the Pastoral Letter of the Free Church in 1845, written by Dr. Candlish:—"We trust that the time is gone by when Christians fondly trusted to the advancing progress of civilization and *the gradual diffusion of the light of the Gospel*, and looked for the melioration or ultimate disappearance of Popery, *under these benign influences*. It was in ignorance of the depth of human corruption and *in flagrant disregard of the warnings of holy Scripture that such expectations prevailed;* now, blessed be God, his Church, in all her various

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branches, has had her attention turned more earnestly to the predicted events of the latter times and the circumstances connected with the second coming of her great Head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now more and more must ever be, in its grand outlines, the bright pole-star of her hope."

Leaving each one to draw his own inference from these extracts, and to say which of the two parties in this controversy most depreciates the present means of grace, we go on to answer another objection made against us, viz., that we lay far too great stress upon the coming of the Lord and its attendant judgments, as means towards the world's conversion. We do not deny that we lay stress on these, but we maintain that we only lay such stress as Scripture warrants, and that we do not ascribe conversion to these outward signs and wonders. There will be judgments; judgments such as shall confound the might and pride of man; but these will not convert; there will be the binding of Satan, the great tempter of the race, the great ruiner of souls; but even with that hindrance removed, men will not turn. There will be the advent of the avenging Judge, clothed in majesty and girt with righteousness; but even that will not avail to allure the sinner from his hiding-place, or draw up the alienated heart to God. It will crush the serpent's brood; it will "grind to powder" each blaspheming rebel; it will sweep into the tombs of Hinnom the mighty Armageddon host; it will submerge Babylon the great beneath a darker flood than that which entombs the cities of the plain; yet, with all this, it cannot of itself transform the soul or change the alien into a son; it cannot of itself teach enmity to love, or "soften human rockwork into men." It will be accompanied by the fire and the thunder, and the smoke and the thick darkness, and out of the midst of these shall come forth the bared arm of the Avenger, wielding the iron rod wherewith he is to break in pieces the nations like a potter's vessel; but it is not by these that a world is to be won back to its Creator, or the broken link re-fastened that is to bind heaven to earth,—the paradise that was never lost to the paradise that shall then be regained, to be lost no more.

Yet still all these shall have their effect. These terrors shall not be lost upon the world. These thunders shall not shake the earth in vain: they shall all bear their part in bringing about the holiness and the glory that shall ultimately overspread the earth. God's messengers of grace in these

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days shall make use of them *then*, as now we are warranted in making use of them in prospect. Are not these among the sharpest arrows in our quiver—the most approved weapons wherewith to assail the sinner in his rebellion now? On the one hand, we proclaim forgiveness through the cross, testifying to men of the free love of God; while, on the other, we tell of treasured wrath and warn men of the infinite woes that are already on their way to earth. Men and brethren, we say to the busy multitudes around us, have you looked around you and considered in what a world you are? Have you looked before you and thought upon the scenes, in the midst of which you shall shortly be? That world of yours is doomed, gay and confident and untrembling as it seems. And are you to escape—or to share its doom? These cities of yours are doomed—gate and tower and battlement—and are you to be among the saved or the lost in the day of their ruin? These homes of yours are doomed,—"happy homes," as you call them, full of love and life, gay with the feast and the dance and the song—and what better and more enduring home have you in that hour of desolation and emptiness? When that sun above you is darkened, and that moon turned into blood, and these stars lose their sparkle, and these blue heavens put on their sackcloth; when this green earth shall wither, and its mountains melt, and its forests burn, how shall an unsaved and unsheltered sinner feel, or to what refuge shall he flee?

If, then, we use the *prospect* of these judgments in dealing with sinners now, why should not these judgments themselves be made effectual through the power of the Spirit in leading men to repentance and helping forward the conversion of the world? We point, for instance, to the coming pestilence and say, "Repent," and God oftentimes blesses the warning. Why, then, may not the pestilence itself, when it smites, be as effectual; nay, more so, if God should bless it?

But we need not discuss the question of the innate efficacy of judgments to awaken men,—all that we are concerned to know is, whether God has so purposed and his Word so predicted. Now, while we fully believe the judgments of the coming day of wrath are chiefly for *destruction*, not for *conversion*, and that only a *remnant* shall escape, we think that God has intimated to us his intention of making them his instruments of blessing. Thus, we read that when the great earthquake comes—when the tenth part of the city falls, and when there is such a wasting slaughter throughout the earth—then "the remnant were affrighted and gave glory to the God of

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heaven." (Rev. xi. 13.*) And is it not when God's judgments are in the earth that the inhabitants learn righteousness? And is it not by the glorious advent of the Lord himself that Israel is to be converted?—"they shall look upon Him whom they have pierced, and mourn." We regard such passages as indications of God's purpose to make use of the strange and awful events of the latter day for helping forward the conversion of the world; yet still we lay no stress on these—far less would we speak of them as more efficacious than the work of the Spirit or the Word of God; as if they were brought in as a last resource, when all previous means had failed. Besides this, let it never be forgotten that we do not consider the conversion of the world the chief purpose for which these visitations are sent. They are the sword in the hand of Him who comes to take vengeance on them that know not God, and that obey not his Gospel, for then "the day of vengeance is in his heart," and he comes to tread them in his anger and to trample them in his fury. These judgments are vials of wrath; they are besoms of destruction; they are the fan in the hand of the Son of Man with which he shall throughly purge his floor. They come forth, not to build up, but to cast down; not to gather, but to scatter; not to save, but to destroy; and their message is, "Woe, woe, woe to the inhabiters of the earth." They are not ambassadors of peace, but heralds of doom—they come forth charged with a mission of ruin against an ungodly world—to sweep away the accumulated mass of human wickedness; to level with their fiery stroke the bulwarks of earth's rebellious kingdoms; to clear its surface of the *debris* of broken thrones and shattered empires; to bury beneath the waters of the burning lake Babylon the great with their millstone plunge; to break in pieces the multitudinous obstructions reared by man's hatred and Satan's craft; and then, burning out the taint of sin and the poison of the curse, to make room for thrones of righteousness, for cities of holy men, for villages of peace, and for dwellings of love throughout each region of a restored and happy earth. These are the great purposes for which these consuming woes descend. Though out of Israel, and out of the heathen nations that have not known God, there shall be left a remnant to re-people the earth; yet, upon the nations of Christendom—upon those who have rejected the cross and spurned the Gospel—these judgments are let loose for extermination and unsparing ruin. To such they bring no

* See also Ezek. xxxviii. 22, 23.

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hope, but only despair; for such there is no conversion and no escape: destruction from the presence of the Lord is their awarded doom—destruction without respite, or remedy, or end. It is this that arms our message with such power, when, pointing to these predicted woes, we entreat men to flee to the hiding-place. The day of the Lord is near—a day of darkness and gloominess, a day of wrath and woe. Are you ready for that day?—or are you resolved to brave all its terrors unprepared? "Oh! fear God, and give Him glory, for the hour of his judgments is come."

II. *It is said that we hinder and discourage ministerial and missionary exertions.* In so far as this objection refers to our supposed views respecting the inadequacy of all present agencies, we have sufficiently answered it already; so that on that head no farther remarks are needed to show that our system has no tendency to such discouragements as are complained of. There is, however, another hindrance which we are said to create—a hindrance which relates, not to the instrumentality, but to its success. It is affirmed that we paralyze all exertion by presenting no hope of success *on a large scale* till the Lord come: this is the one great discouragement which we are charged with producing. Let us consider it. First of all, then, let us endeavour to *understand* the objection. It may be briefly stated thus: "Pre-millennialism maintains that there will be no immediate, or wide, or general success, in connexion with the preaching of the Gospel just now; therefore it must exercise a most injurious effect upon all efforts for the spread of the Gospel either at home or abroad." In this objection let us observe that everything is made to turn upon these two points: (1), the amount of success; (2), the immediacy of it. For all of us believe that even now, success, to a certain extent, will always follow a preached Gospel; and that *ultimately* all nations shall receive it. In regard to ultimate and universal success there is no difference between us; so that the whole question turns upon *the amount of present success* to be expected; and thus the inquiry comes to be, "What amount of success will be sufficient to encourage the ambassador of Christ in the discharge of his office?" and, "How soon must the success come in order to prevent his zeal being damped?" Our opponents then maintain that a large (we may say, almost universal) and immediate amount of success is absolutely necessary to prevent ministerial discouragement; and that our system, by holding out only a limited degree of success till the Lord come, is a stumbling-block in the way of the

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Gospel. In answering this, we put forward the following queries, on which the whole question seems to us to turn.

(1.) *Has immediate and universal success been promised?* Ultimate success, we know, has been promised; and on that promise the hope of the Church rests amid all present evil. Ultimate success we believe in far more fully than many of our opponents; for the chief defender of Post-millennialism (Mr. Brown) denies that this success will be universal, and looks for a millennium in which there will be merely a considerable improvement upon the present state of things, but in which Satan will not be bound,—the tares will still mingle with the wheat, the seed will still spring up only in one out of four of the places where it is sown; whereas we believe that Satan will be bound, that the tares will disappear, and the seed sown will cover the whole earth with its abundant and glorious harvest. But where is present success promised? "Many are called, but few are chosen," is the characteristic of the dispensation. And it is not on man's desires, or conjectures, or expectations that we rest, but upon the clear declaration of the Word of God. He knows best what is to be the nature and the amount and the time of the success. Are we, in the simplicity of faith, to adopt *his* plans, or are we to form systems of our own? Theories of human progression, even though apparently evangelical in their formulæ and fashion, are perilous beyond measure in an age which is witnessing man's last and wildest efforts to regenerate, by his own power and according to his own theory, a world which his sin has ruined. It is with God's purpose that we have to do. Beyond that, all that man may try to reason out is but a dream. How much of that dreaming has pervaded our theories of missions for the last fifty years, it would be well for us to inquire.

(2.) *Is success the foundation of ministerial responsibility?* Responsibility turns solely upon our being entrusted by God with a commission to preach his Gospel. "Go ye into all the world, preach the Gospel to every creature; he that believeth shall be saved, he that believeth not shall be damned." The *uncertainty* of success is embodied in the very heart of the commission. Our obligation to act upon the command, "Go," has nothing to do with the number of those that are to believe our message. Our responsibility remains the same, though not one were to be saved. Ezekiel's commission brings out the true nature of the position occupied by every messenger of God. "Son of man, I send thee to the children of Israel, to a rebellious

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nation that hath rebelled against me: for they are impudent children and stiffhearted; and they, whether they will hear or whether they will forbear, yet shall know that there hath been a prophet amongst them, and thou shalt speak my words to them, whether they will hear or whether they will forbear." (Ezek. ii. 3, 5, 7.) "A dispensation of the Gospel is committed to us; necessity is laid upon us, yea woe is unto us if we preach not the Gospel." (1 Cor. ix. 16.) And what can alter this "dispensation?" Can the prospect of success make this necessity greater than it is? Can it diminish or augment the greatness and the awfulness of that woe? The reasoning of our opponents upon the question before us is certainly fitted to tempt men to measure their responsibilities by their prospects of success; or at least, unconsciously to shake off a measure of responsibility when assurance of success is denied. If the prospect of a large amount of immediate success be indispensable to right exertion, then a wrong direction is given to our sense of responsibility, the effect of which is materially to blunt its edge. The theory against which we are arguing, virtually tells a minister that he is responsible for the conversion of every soul under his charge; and it actually does tell the Church that she is responsible for the conversion of the world. Now the moment that our sense of responsibility takes a false direction like this, it becomes diseased, and thus far enfeebled. We are responsible for the faithful discharge of our commission, but for no more.* We may, nay we must and will look earnestly for saving results, if souls are precious to us, but for these results we are not responsible. As soon as we begin to overstretch our responsibilities, we weaken our sense of them; as soon as we imagine ourselves accountable for more than God has committed to us, the real and healthy feeling of responsibility, which would have impelled us to any amount of doing, or daring, or suffering, dies away, and is supplanted by a far less lively and energetic principle—a principle which partakes more of unbelief than of faith —which calculates consequences and weighs probable results, and timorously shrinks from daring enterprise, unless explicitly assured of a success sufficient to recompense its risk and toil.

(3.) *Is success the true motive to ministerial exertion?* That it is *one* motive, and a lawful one, we do not deny. Our hesitation is as to the place of prominence which the post-millennial theory requires that it should have. And

* "It is for the labour not for the success, for the toil not for the fruit, that you are accountable at the bar of your own conscience and at the tribunal of your God."—*Dr. Duff.*

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such questions as these naturally arise respecting it:—
1. How much success is needed to form a sufficient motive? 2. How much success has God warranted us to count upon? 3. To what extent has God permitted us to introduce this element, and to allow it to weigh with us? 4. Would the certainty of a large measure of success not have a tendency to supersede or destroy the truer and purer motives which it is God's special desire we should cultivate? 5. Could we in our present imperfect state be trusted with a large amount of success? and would it not overset our humility and lead us to forget that the treasure is in earthen vessels? These are most serious questions, each one worthy of a lengthened answer. Such answers, however, we cannot at present give. Our reply must be brief and general. We deny that the hope of great or immediate success has been held out by God as the great incentive to labour for him. By many arguments are we exhorted to spend and be spent for him; but this is kept behind. God does indeed teach us to take for granted that he would never be awanting to us, and that such an amount of success would always be granted as was consistent with his glory; but He does not set this success on high as the great motive to duty. He mingles it with others in due proportion. And let us beware of altering that proportion. Let us beware of taking this motive out of its due place, and for the sake of a theory, giving it a peculiar prominence which Scripture nowhere gives it, and which would lead us to believe that, without it, such other motives as the glory of God and the doing of His will are quite inadequate to impart or sustain the needed energy in a minister of Christ.

(4.) *Were the apostles sent forth with the promise of converting the world, and was it the expectation of this that animated them in their labours?* No: they were sent forth as sheep among wolves,—as men who were to look for bonds and imprisonment in every place. They were to be God's witnesses, Christ's ambassadors, sowers of the seed, fishers of men, stewards of the mysteries of Christ, shepherds of the little flock. The Lord in sending them out gave them many instructions, both before and after his departure; but neither by the names he gave them, nor by the offices he assigned to them, nor by the instructions he left with them, did he ever intimate that they were to be his instruments in converting the world. By no such hope did he cheer them when setting out on their perilous enterprise of assailing the strongholds of Judaism and Pagan idolatry. Not universal acceptance and submission, but hatred, rejection, persecution, they were

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taught to expect. And the only occasion in which anything like such an idea is introduced is, when Paul was at Corinth, in the midst of danger and opposition; then the Lord said to him, "Be not afraid, for *I have much people* in this city." But even in that case the chief motive is presented first,—"I am with thee." Nor do the apostles anywhere appeal to such a promise of universal success, or lean on such a hope. "I endure all things for the elect's sake (says Paul), that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. ii. 10.) "As many as were ordained to eternal life believed," says the inspired historian when narrating the labours of the apostles at Antioch. (Acts xiii. 48.) Nay, farther, it is evident that the apostles, instead of looking for the conversion of the world as the results of their preaching, reckoned not merely upon its resistance to them, but upon its increasing ungodliness. In addressing the elders of Ephesus, Paul intimated that after his departure grievous wolves should arise among them. In writing to Timothy, how does he encourage him? By telling him that in the last days perilous times were to come, and that instead of the world's being converted, evil men and seducers were to wax worse and worse. And again, when exhorting him "to preach the word, to be instant in season, out of season," &c., does he add as his encouragement, "for in so doing you will convert the world?" No; but "for the time will come when they will not endure sound doctrine." But is this to discourage him? Is this to paralyze his energies? No: the apostle expected that it would produce a very different result, for he adds, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." But we need not multiply such examples, for the Epistles are full of them. They not only never refer to the conversion of the world as the result of the labours of the apostles, or as an encouragement to them in their toils, but they invariably predict a "falling away,"—not a turning to the Lord,—a time of increasing darkness, not times of growing light. If, then, the apostles looked forward to such times, is it possible that they could have cheered themselves by the expectation of converting the world? Nay, were not these dark prospects which lay before them, the very things by which our opponents tell us that we paralyze effort and tempt the missionary to despair? Yet it was just with prospects thus solemn and awful, with expectations from which all carnally-exciting elements were excluded, that these mighty men of primitive times went forward in their work, calmly pressing forward, through evil report



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and through good report, content to be but the ingatherers of the election, though not the converters of the world; rejoicing in what success God might give them, yet not cast down by the want of it; gladdened by the "much people" at Corinth, yet not disheartened by the few of Athens: seeking no greater things for themselves than the doing of the Master's will, and no brighter prospects than "filling up that which is behind of the afflictions of Christ, for his body's sake, which is the Church." (Col. i. 24.)

What new revelation, then, has been made to us in these days that should lead us to expect a success which the apostles did not; or to introduce motives on which they did not act? Is that which was sufficient for the Church in the first century not enough for us? Must we insist on the certainty of universal success, as that without which our exertions will be damped and paralyzed? Pre-millennialists admit unhesitatingly that we are entitled to look for such success as the early Church looked for; and is not this sufficient to cheer us onward? And upon what ground does any of our opponents consider himself warranted in saying, that though the measure of success which the apostles were favoured with was enough for them, it is not enough for us; and that if we are not at liberty to entertain much larger expectations, we may consider ourselves hindered, discouraged, paralyzed in our ministry? But further,—since, during 1800 years the Church has had no larger measure of success than in apostolic times, we may ask, what sustained her energies in each of the ages through which she has passed? Either she believed that she was sure of converting the world or she did not. If she did, she was believing what has turned out to be false—and so was animated by a delusion. If she did not, then how did she keep alive her zeal? How did each generation labour on under an influence which, according to our opponents, is fitted only to dishearten? Whence came the zeal of the noble army of martyrs that did battle with the Papacy? Whence came the burning zeal of Wicliffe, and Huss, and Jerome, of Luther, and Calvin, and Cranmer, and Knox. Not one of these ever gives us the slightest hint that they expected universal, or even general success; nay, all of them, we may say, give intimations of a contrary expectation; yet their zeal was no less fervent than that of the most sanguine post-millennialist of our day. Luther says: "I am persuaded that verily the day of judgment is not far off, yea, will not be absent three hundred years longer, for God's Word will decrease and be darkened for want of true shepherds and

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servants of God; God neither will nor can suffer this world much longer." Did such a sentiment paralyze Luther's zeal? Calvin says: "There is no reason why any person should expect the conversion of the world, for at length, when it is too late, they shall look on Him whom they have pierced." Did such a sentiment damp Calvin's zeal? Knox distinctly tells us, in a passage already quoted, that the world is not to be reformed till Christ appear for the restoration of all things. Did that sentiment chill John Knox's zeal? Did it unnerve him who never feared the face of clay? Did it prompt to unfaithfulness him who was "the truest of the true?" Passages such as the preceding might be cited from each of those named above, but these will suffice. They prove that these men expected nothing but dark days for their country and for the world; yet, we may ask, were they less devoted and less fervent in spirit? Did they labour less, or pray less, or suffer less? Nay, did they not labour more, and pray more, and suffer more? Yet many in our day tell us, that to hold out to the minister or the missionary no prospect of the world's conversion through his means, is to mock him. They tell us that we are obstructing the Gospel, disheartening the labourer, and acting the part of traitors to the cause of missions.

From the days of the apostles downwards, we find, then, that the Church has never acted upon the motives which our opponents hold up as those fitted to stimulate and encourage. We find that they acted upon the opposite principles, and were stirred up to duty, not by the brightness, but by the darkness that lay before them. "The night cometh when no man can work," was what they kept before their eye, and hence it was that they laboured so faithfully and fervently while it was day. But we need not refer merely to the ages of the Christian Church. God has from the beginning been teaching his saints thus to act. Patriarchs and prophets, no less than apostles, were led by Him in this path, so rugged to flesh and blood, yet so bracing, so purifying to faith. It was not the prospect of large success that quickened the fervour of Enoch when he prophesied of coming ungodliness. He had no such prospect, yet he was not paralyzed. It was not the prospect of large success that stimulated Noah, that "preacher of righteousness," during one hundred and twenty years. Yet he was not paralyzed. It was not the prospect of large success that animated the prophets when they testified in the name of God to Israel. Yet they were not paralyzed. What assurance of success had Elijah when he said, "I am left alone, and they



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seek my life;" or Isaiah, when he said, "Who hath believed our report?" or Jeremiah, when he said, "Hast thou utterly rejected Judah, hath thy soul loathed Zion?" Thus the holy men of these earlier days discharged their commission, and among the motives urging them on, where can we detect that special one which some post-millennial controversialists, in their zeal to overset our system, have pronounced essential to right exertion? Was the zeal of these men damped or their efforts stayed, by the dark prospects that frowned on every side? Was it not the very darkness of these prospects that helped to give them that singleness of eye which they possessed, and that threw them back upon far higher and truer motives? Were the efforts of patriarchs, prophets, or apostles paralyzed by the uncertainty of success? Were they allowed to entertain the mischievous delusion that their zeal was to be proportioned to their prospects? Were that the case, how could there have been zeal at all in the past ages of the world,—save that engendered by believing a lie? How could there have been anything but spiritual paralysis in any of the past generations of the Church?

God has all along given sufficient motives to duty; and these are of the highest and most authentic kind. He presents the same to us in these last days; and He expects that what was sufficient for the men of faith in ancient times, will be sufficient for us. Are they not? If not, will our opponents tell us why? Is it not strange to blame a system as deficient in incentives to exertion, when it preserves *entire* all the incentives which stimulated holy men of other ages? And is it not most suspicious, if not fatal, to the opposite system, that it strips exertion of one of the great motives of former times, viz., the necessity of working while it is day, and prides itself upon introducing a new motive, unrecognised in Scripture, and unknown to patriarchs, and prophets, and apostles, and martyrs, and reformers, and covenanters, and to all the long catalogue of saints, the bright line of faithful labourers in the vineyard of the Lord?

Grant that the conversion of the world is denied us now, are there not other motives? There is our commission; is not that a motive? There is our responsibility; is not that a motive? There is the fulfilment of God's purpose, and the doing of His will; are not these motives? There is the furthering of His glory; is not that a motive? Are not these powerful enough to bear us onward? And what shall we say to the minister or the missionary that tells us that he must have something more, and that all these together will

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not avail to prevent zeal being damped, and liberality straitened, and prayer arrested, unless we can superadd to them the certainty of larger and immediate success—the prospect of converting the world?

5. *Is any individual, minister or missionary, or is any one generation of the Church warranted in saying, We have the assurance of large success;* or, We have good ground for hoping that *we* may be the instruments of the world's conversion. No post-millennialist will surely affirm this, unless he professes to have received a new revelation, declaring that he is the man who is to accomplish this end, or that this is the age in which it is to be accomplished. But if he can pretend to no such assurance, what becomes of the motive on which his system lays such stress? To say that a missionary ought to go forth cheering himself with the prospect of converting the world, when he admits that that event may not come for a century yet, seems to us very like telling him to impose a cheat upon himself in order to prevent his being discouraged. It is saying to him, though you don't know but that the world may not be converted for a century, yet just believe that it will be so immediately, that there are no dark days between you and that event; believe that your preaching is to be the instrument, and that will strengthen and sustain you. Is not this practising a delusion upon the unhappy man, if, indeed, any would suffer themselves to be so deluded?

Granting that the higher range of motives is inadequate to quicken ministerial zeal; granting that it is right to supplement their defectiveness by subordinate ones founded upon human theories, is it not right and reasonable that these supplemental ones be at least tenable and certain? In the case before us, they are altogether *uncertain*, and, of course, must be *ineffective*. The very utmost that any man can say is, The conversion of the world *may* come in my day, and possibly *I may be* one of the instruments in helping it on. He can say no more. Now, is this *possibility* so potent a stimulus as to lead us to affirm that no prophetical system can be a right one, which does not leave room for its influence? And are such motives as the glory of God, the doing of His will, the discharge of our ministerial commission, things so slight and feeble that they require to be supplemented by a mere vague possibility like this? The fact of our system retaining all the higher and certain motives, nay, giving them fuller scope than they can have under any other system, is certainly not fitted to discredit or discommend it. It says to the messenger of the Cross, "Doubtless, you, individually,

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have no promise of vast success, and you ought not to cheat yourself with expecting what God has not promised you, lest your too sanguine hopes break under you, and leave you a disappointed man; but there are mightier and more enduring incentives—incentives that awaken no false excitement or romantic visions; incentives, under the power of which the saints of other days went forth, with their lives in their hands, to preach the everlasting Gospel. Are you content with these? Surely they are lofty enough, and certain enough; nor can any other be compared with them. If you are not satisfied with these, but insist on the prospect of the world's conversion, to prevent you sinking into despondency, say, are you alive to your responsibilities; are you aware of the nature of your commission? Are you acting in the spirit of him who said, "I endure all things for the elect's sake;" and again, "if by all means I may save some."

But it may be replied, "though a man is not assured of converting the world, he is assured that he is helping forward that consummation; and is not this a motive to effort?" Undoubtedly it is. But then our system contains *this* motive as fully as the other. We hold that every soul saved, every grain of seed sown, every effort made, every plan set on foot, at home or abroad, is hastening on the glory of the latter day. Thus wrote a zealous missionary, who finished a brief course of labour for Christ in India, a few years ago. He was a pre-millennialist, yet found no paralysis resulting from his views, when bearing the Gospel to the benighted Teloogoos:—"We are all daily longing and praying for the speedy coming of our blessed Lord, to restore all things; and sometimes we are apt to wonder why he delays his coming. But it is not *He*, but *we*, who are the cause of the delay. He cannot come, as he said, until the Gospel has been preached in all nations for a witness; and he has ordered his faithful people to go and preach it. But we don't go, and the Gospel is not yet preached, and so his return is delayed. When I have been in a village, preaching the Gospel, I feel, now there is one more obstacle to Christ's return removed. This is the joy of a missionary. He who wishes to have the peculiar part assigned to him in hastening the return of the Lord, let him pray to be made a missionary."*

Still, it is objected that the motive in each case is not just the same, inasmuch as the post-millennialist feels that he is doing a work which is really and truly a stepping-stone to the millennium; nay, a part of that very work which is to widen

* Memoir of Rev. H. W. Fox, p. 232.

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on and on till the whole earth is embraced in its circle. But surely this difference is but a slight one in so far as *motive* is concerned. No doubt, according to our system, the Advent of the Lord breaks in upon and terminates the present *series* of means and labours ; but then it does so to commence a new series. It does not render past labours abortive; nay, it recognises them as thoroughly successful in all that they were designed to effect. But do our opponents believe in an unbroken continuity of successful effort, onward till the millennium dawn? They used to do so. But of late they have been staggered, and almost all now have come to the conclusion that the latter-day glory is to be introduced by overwhelming judgments. These judgments, then, thoroughly break the continuity of the series, and prevent the millennium from coming to pass by the gradual spread of truth, just as night passes easily and softly through twilight into the radiance of day. So that thus the two systems, at this point, so much resemble each other, that the assurance to the faithful labourers of hastening on the glory presents itself to all, very nearly under the same aspect, and in the same way.

(6.) *Will not the disappointment of unfounded expectations be a far greater discouragement than can result from the supposed depressing influence of our system?* We know that success is promised, even now; and he is no true minister of Christ who does not look and long for the fruit of his toils, and the answers to his prayers. But there is a difference between legitimate and illegitimate expectations. To allow the former to weigh with us is right and needful, but to be led on by the others is not only to give way to a delusion, but it is to prepare for ourselves a disappointment which will utterly dishearten us. There is nothing more depressing than the non-fulfilment of over-sanguine hopes; nor is there anything more fitted to discredit our cause in the estimation of the world, which is but too ready to charge us with fanaticism.

If we set out with sober and scriptural expectations, knowing that we are but witnesses for God, sent forth to gather in the elect, and condemn the world, then nothing damps us. Conscious of fulfilling God's purpose, and glorifying His Son whatever be the result, we are borne aloft into a region where disappointment cannot come. We may be thwarted and overborne, but we are not cast down. We go from kingdom to kingdom, from city to city, from village to village, telling our tale and passing onward in haste, lest ere we have gone over these regions, the Son of Man be come. Sometimes we gather in a goodly number, sometimes but a

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handful, sometimes none; but we faint not, for we did not dazzle ourselves at setting out with prospects of success which were not to be realized. We went forth with the certainty that we should gather in the elect, and hence no depression has overtaken us by reason of failure. Failure! No. There has been no failure. Others may fail, we cannot. We have borne our testimony; we have fulfilled our office; we have prepared the way for the arrival of the King; we have glorified the Father upon earth, and finished the work He gave us to do. In such circumstances failure and disappointment are impossible.

Yet we do not slight success, as if it were a thing of little moment. A soul saved from death is no trifle. That which awakens joy in heaven can be no trivial event on earth, especially to the man through whom that soul has been saved. And we reckon the salvation of "the few that are saved," a motive sufficiently commanding to stir up all our energies, wondering that our opponents should seem so to slight the few as to maintain that nothing but the ingathering of many can be an incentive sufficient to prevent their efforts being paralyzed. Yet still, inconceivably momentous as such results, even upon the smallest scale, must ever be, and unutterably profound as must be the interest with which a minister of Christ must look around upon the world's dying multitudes; still let us keep to what is written; let us indulge no extravagant expectations, lest the issue be but disappointment and shame.

In saying this, we do not speak as controversialists, bent on upholding a system. We are only giving utterance to the feelings of many, who have been taught by experience the solemn but salutary lesson. Thus writes Dr. Duff:—"There are numbers at home who indulge in extravagant expectations of *great immediate success.* Their imaginations are ever haunted with images of the thousands that were converted under the Pentecostal effusion, and they are apt to be dissatisfied if they do not constantly hear of whole cities and districts turning their idols to the moles and to the bats, of hundreds and thousands being baptized, and of new churches springing up with the rapidity of Apostolic times."* And again: "I earnestly deprecate all over-sanguine expectations of immediate great results. Ought we not on this head to take warning from the lessons of a past experience? that we may not be plentifully sowing the word of confounded expectations, only afterwards plentifully to reap the whirlwind of

* "Missions the chief End of the Christian Church," p 140.

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disappointment. I crave for patience; I crave for time."* Many a missionary has given the same testimony, and deplored the evil results arising from unscriptural and over-sanguine hopes. In cherishing expectations not founded upon the Word of God, and not in accordance with His purpose, we cannot be fully in sympathy with the mind of God, and we cannot look for the same amount of strength and of blessing as if we were. In labouring for God our first duty is to see that our plans and hopes are in entire accordance with the mind of God. If they are not, then we are going on a warfare at our own charges, and will most assuredly be doomed to sink, either into the coldness of heartless apathy, or the bitterness of broken-hearted despair.

Having discussed these points at some length, we now proceed more briefly to inquire, how it can be said that our system hinders us or holds out an inducement to relax our efforts. What we have already stated will in some measure help to detect the fallacy of many of the arguments that are in circulation upon this subject. What remains may be shortly brought together under the following queries:—

1. *Does our system hinder our preaching?* No; it leaves us the same liberty to proclaim in all its gladness the everlasting Gospel. It does not cancel our commission nor alter our message, nor fetter our invitations, nor take the sharpness from our warnings, nor make the souls of dying men less precious or less immortal. It does not make the cross less peace-giving, nor the blood less cleansing, nor the grace of the crucified One less free and suitable. "Be ye reconciled to God," is still the burden of our embassy. The infinite love of God opening for sinners the well-spring of life,—salvation to the uttermost through the simple believing of the record which God has given of his Son,—the glory of the endless kingdom on the one hand, and the shame and torment of the outer darkness on the other,—these are still the tidings which we sound aloud to an unlistening world,—a world that is resolved to sin on and revel on, braving its coming doom of wrath and wo.

Nay, not only is our preaching not hindered, it is mightily helped by our system. "Fear God, and give glory to Him, for the hour of his judgment is come;" this is our message, and this is our argument! Is not this a more urgent appeal than "Fear God, and give glory to Him, for the time is at hand when all the world is to be converted?" And there are

* "Vindication of the Church of Scotland's Missions," p. 113.

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many such. Few are saved, many lost! What an argument! Oh, enter in at the strait gate! The time is short, the end of all things is at hand, the Judge standeth before the door, the coming of the Lord draweth nigh! You have no time to lose. It is now the golden sceptre that is held out, it will soon be the iron rod! It is now the throne of grace you are called to, it will soon be the throne of judgment! Do not lull yourself asleep by the fond delusion that the millennium is coming on, and you are sure to be converted *then*, so that you may indulge yourself for a little now. The millennium is hastening on; but before it comes the Judge. But a few years,—it may be less,—and the trumpet shall sound, and the heavens shall rend, and the earth shall shake, and its kingdoms shall totter, and its mirth shall turn to mourning, and its might shall vanish, and all its goodliness shall wither! Unsheltered sinner! where are your refuges of lies, where is your "convenient season," where your opportunities of salvation? Even had you the assurance of a long life, you have no security against the coming of the Lord; and is not that enough to rouse you? You cannot afford to lose your brief season of hope, to fling away Sabbaths, to trifle with sermons, to waste the accepted time. Now, without another hour's delay, throw yourself within the walls of the city of refuge, lest the avenger of blood overtake you and you perish! Kiss the Son, lest he be angry, and ye perish from the way!

2. *Does it hinder our labouring?* No; its tendencies are all in the direction of help, not hinderance, of stimulus, not of paralysis. It leaves the same field to cultivate, the same objects to labour for, and the same glorious crown for our reward hereafter. By bringing forward so prominently the PERSON of Christ, (not merely certain abstractions regarding him), it calls up those varied motives which connect themselves with attachment to Himself. It fans but does not chill that love which must ever be the mainspring of our activities. It does not forbid but prompts the question, "Lovest thou me?" nor does it interfere, save in the way of urgency with the command, "Feed my sheep, feed my lambs." It does indeed speak of darkness and tempest; it points to increasing wickedness and hardship, and danger and warfare. But what are these to a soul that remembers at what a price it has been bought, and what it owes to Him that bought it? Suffering, weariness, opposition, cannot blunt the fiery edge of love. And till love be quenched, labour for the loved one will know no abatement.

The belief of the Lord's speedy coming can never hinder

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labour. He has left the injunction, "Occupy till I come;" and the nearer we believe Him to be, the more earnest, the more unremitting will we be in toil. Those who feel assured that he is far off may loiter and trifle; but those who believe him near cannot, dare not. "The night cometh, when no man can work," is an appeal which no amount of sloth or self-indulgence would seem capable of withstanding. What words more fitted to arouse the unfaithful shepherd than, "If thou shalt not watch, I will come on thee as a thief?" What words more suited to cheer and stimulate the faithful shepherd than, "Behold I come quickly, and my reward is with me." In reference either to the ministry at home, or missions abroad, we can say, "Up, be doing, strain every nerve, bring every plan into immediate action,—act, speak, live as men in earnest, for the Lord is at hand. Lose not a moment, press on, redeem the time, trifle not, linger not, dream not, for sooner than you think, the Master may be here." So thought Dr. Duff in the following appeal to pre-millennialists, in which he brings out most strikingly the quickening and stimulating nature of our system:—

"If there were a vessel wrecked on our shores within our reach at low water, the crew of which were clinging to the deck or the rigging; and if we knew that within twelve hours the tide would rise and sweep them all away to a watery grave,—would we not rouse ourselves tenfold, and hasten us to increased exertions to launch the life-boat for their rescue? And so, in like manner, if we believed that to-morrow at noon the trumpet would sound, methinks, instead of resting from our labours, none of us ought to go to sleep, but should take our stand upon our watch-towers, and proclaim to a slumbering people,—'Awake! arise! for to-morrow is the day of doom.' If I believed that to-morrow at twelve o'clock the world would come to an end, I could take no sleep,—I would be up and doing; and if we believed that the end of the present dispensation is at hand, that, instead of paralyzing us, ought only to induce those who are called pre-millenarians, of all others to go forth and preach in all lands, in a mighty phalanx sounding the alarm."

Under this head, we might have brought out, had space allowed, the following points. Our system is fitted to produce:—

(1.) A holier and more earnest ministry.

(2.) A more self-denying, self-sacrificing, single-eyed ministry.

(3.) A more faithful, discriminating, unflinching, fearless ministry.

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(4.) A more patient, compassionate, loving ministry.
(5.) A more spiritual, unearthly, Christ-like ministry.
(6.) A more effective and successful ministry.

3. *Does it hinder our praying?* No; it quickens prayer and cherishes a prayerful spirit. The thought of a coming Lord sends us to our closets and to our knees. Dark storms overhanging us,—war, famine, pestilence, earthquakes, commotions, making haste to desolate the world,—and these but the precursors of the Judge,—are these likely to hinder prayer? "So much the more as ye see the day approaching," was the apostle's argument for not forsaking the assembling of ourselves together; and is it not as effective an argument against prayerlessness? Pray on, pray much; and "so much the more as ye see the day approaching." When our Lord would teach us always to pray and not to faint, He represents the Church as a helpless widow, injured and oppressed, yet praying all the more because of injury and oppression; and surely He did not mean to hinder prayer when He summed up all with this announcement: "When the Son of man cometh, shall he find faith on the earth?" In what way can our system render us less prayerful? Does it present fewer objects to pray for? Does it depreciate the power of prayer? Does it close our lips when joining in the cry of the martyrs, "How long, O Lord?" Does it arrest us when pleading, "Thy kingdom come."

4. *Does it hinder our giving?* This surely is as unlikely as the others. It presents no inducements to covetousness; but exhibits the utter folly of hoarding. It asks, "Why heap together treasure for the last days? why lay up substance to be fuel for the devouring fire? And while it takes away all motives to covetousness, it presents many to liberality. It says, Now is the time for making use of your gold and silver! It will soon be useless. It is eating as doth a canker *now*, and it will soon be consumed. Lay it not up; give freely, give cheerfully, give liberally, for the Lord is at hand. How it is possible for a pre-millennialist to be a niggardly or a slow giver, we do not understand. Disinterested liberality, open-handed generosity, large-hearted bountifulness, are characteristics to which his system most assuredly leads him. If he gives grudgingly or sparingly, he is not only acting inconsistently with his principles as a Christian, but in flagrant disregard of his character and posture as the expectant of a coming Lord and a coming kingdom.

There is one point which we intended to have taken up at length, and would have so done, had it not been for want of space; we meant to have shown that the objections urged

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against pre-millennialism on the score of discouragement are the very objections adduced by Arminians against Calvinism. They say, Calvinism, by its representation of election and atonement and human inability, discourages all effort and makes void all motives to duty, so that a Calvinistic Gospel is no gospel. Now we could easily show that in this respect a pre-millennial Gospel (if we may so speak) stands on the same footing and lies open to the same objections as a Calvinistic one. In fact, pre-millennialism is just Calvinism carried into prophecy. In reading an Arminian system of theology, one is surprised to find the same accusations brought against Calvinism, as a system of hinderances and discouragements—as a system fitted to deaden impulse and paralyze exertion, as are brought against pre-millennialism, and, in some cases, almost in the same words. That some Calvinists have been found who gave countenance to these charges, by acting as if their system was one of mere fatalism is certainly true; but who would lay the folly of such men at the door of Calvinism? So, that pre-millennialists may be found who have acted an equally foolish part, we do not deny; but is it fair or right to burden pre-millennialism with the inconsistencies or absurdities of these dreamers?

But we must close, even though with some abruptness; and we do so by bringing our system to bear upon the consciences of men. We would fain arouse the slothful saint, and we would fain shut up the heedless sinner to the necessity of an immediate turning to the Lord.

Church of the living God! hast thou heard the voice which spoke from heaven, "Surely I come quickly"? And hast thou responded to it gladly, "Even so come, Lord Jesus?" Does His absence now lie heavily upon thy spirit? Does the promise of His return cheer thee? And is the thought of His speedy coming a most welcome hope in these days, when men's hearts are failing them for fear? Then how is this prospect operating? Is it full of quickening, animating, stimulating power? Is it kindling up your love into greater warmth? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and sloth, and vanity, and frivolity, and levity, and selfishness? Has it up-rooted and destroyed in you covetousness and worldliness, those two master-sins of the evil age? And has it made you liberal and generous, enlarging your heart to give—to give

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with no sparing hand so long as the time remaineth? Ah, brethren in Christ, we are surely far behind! Our religion is a poor, second-rate, ineffective thing! We are dreaming when we should be working; we are pleasing self and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight, for the world's last conflict is begun, and the armies are mustering for the battle of the great day of God Almighty.

And you, ye men of the earth, whose portion is not among the things unseen, have you heard the voice that speaks to *you* from heaven—"Fear God, and give glory to Him, for the hour of his judgment is come"? Has the warning pierced your ears and broken your mad security? How long do you count it safe to remain unreconciled? And what short of reconciliation with God will avail you in the day when He ariseth to shake terribly the earth? And when is he to arise? Have you ascertained the time, that you sit so easy and unalarmed? The long pent-up winds are beginning to break loose; and the sudden bursts of tempest that have swept over Europe these few years past are precursors of the world's last desolating storm. At present there is a lull, but it will be brief; and behind that lull there is the more terrible tempest; and behind that tempest there is the Judge of quick and dead; and behind the Judge there are the everlasting burnings! Has this prospect no terrors for you, and have these terrors no urgency to compel you to consider the overwhelming necessity of betaking yourselves to the provided shelter, ere another day with all its gloomy uncertainties shall have dawned upon you?

The warfare has now begun in our land, which will not be ended save by the arrival of the King himself. How far the assault may prevail, or how long the tide of war may flow and reflow, we do not pretend to say. Let us prepare for the worst. It is no longer a skirmish of outposts. It is the centre of the great Protestant army that is now attacked; and should that centre be pierced, then woe to Britain, woe to Europe, woe to the world, and woe especially to each soul who shall be found in that day without a hiding-place! What if God, willing to show His wrath and to make His power known, should let loose on us the rage of Antichrist? What if He should permit the kingdoms of Europe, in giving

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their power to the beast, to band together in one great Continental confederacy for the subjugation of this much-envied, much-hated island, and fitting out a second armada, should bear to our shores the vengeance of Rome—the hoarded vengeance of three centuries? What if, having dealt with us in vain by His other sore judgments, the pestilence and the famine, He now means to try what the wasting sword can accomplish, and whether the war-trumpet, so long unheard within our land, may not alarm and arouse? What if these quiet plains of ours, for generations exempt from the sound of conflict, should ere long be doomed to shake beneath the tread of warring thousands—villages smoking, streams reddening, cities sending up their wild blaze—defeat, humiliation, bondage, torture, death pouring in on us to avenge God's dishonoured name? And what, if behind and above all these, there be heard a shout and a trumpet more awful and unearthly than these,—the announcement of the coming Judge in flaming fire? Are you ready? Are you hidden in the clefts of that rock to which no weapon, no storm, no fire can reach? He alone is safe who has reached the hiding-place; and that hiding-place stands with its unfolded gates ready to receive you now. Will you enter? Or will you remain without? Remain without, and perish in the fiery storm!—"For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the Ark, and, for seven days, he remained there before the deluge came, and standing at the open door of the Ark he delivered God's last message of grace, entreating men to come in. It seems as if *we* were now in the period corresponding to these seven last days,—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the millennial day will softly steal in upon the world, and that then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight, and strewed with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough,

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and will you not go in and taste it? There is blessedness enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and the Spirit bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you still hesitate or delay,—preferring death to life, shame to honour, wrath to love, the horrors of the outer darkness to the glory of that city where they need no light of the sun?

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## ART. II.—CHRIST'S COMING AND THE SPIRIT'S WORK.

It is said by some persons that those who hold the personal pre-millennial coming of the Lord Jesus Christ, do entirely overlook the essential spirituality of the present dispensation —overlook the fact that the conviction and conversion of the world, the teaching and edifying of the Church, is a work given to the Holy Spirit to do, and given to Him exclusively to do.

It is a mistake, however, to say that we overlook the fact. We believe it, and constantly affirm it.

But then they ask,—"Why introduce another Divine Being? The introduction of another Divine Being, even though it be of the adorable Redeemer Himself, casts a shade over the Spirit. It implies that He has failed in His work, or is unfit for it, or is accomplishing it, but all too feebly." And they cannot believe, they say, that it will ever be *necessary* for one Divine Being to come to the help of another, far less, that anything can be accomplished by God in the flesh, which cannot be accomplished by God the Holy Ghost.

(1.) The first thing we have to say in answer to this objection is, that neither do we hold the coming of Christ to be necessary, at least for such reasons as these. Just in the same way as we do not hold that it was necessary (in the nature of things) that the Spirit should come to apply the work of Christ. For aught *we* see Christ might have applied His own work. But such was not the counsel and will of God. Therefore Jesus says, that it was necessary for Him to go away, otherwise the Spirit would not come, implying that it was necessary that the Spirit should come. But will any one say that the Spirit came to do what Christ failed in doing, or that His coming implied a defect in Christ's mediatorial work?

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In the same way, if Christ comes to convict or to convert the nations, or if He comes to establish and gladden His saints, we do not say that He shall come to do these things because the Spirit cannot or will not do them, but because this is the purpose and order of the kingdom.

And if there are any persons who say that the present agency is *insufficient* to convince the world of sin, or to illuminate and sanctify the Church, and that we must wait for these things till Christ comes again, we cannot agree with them. We believe that we might have a purely spiritual Millennium. We believe that the agency now existing—the Holy Spirit working through human means—might speedily introduce it, if such were the purpose of God. But then we do not believe that this is the purpose of God.

(2.) Our second remark is, that while we are in the habit, and rightly, of ascribing certain Divine works to one person of the Godhead rather than to another, we do not find that Scripture distributes these works so precisely as to exclude the participation of one person in the work of another. Thus the Evangelist John teaches us that Jesus Christ is the maker of heaven and earth, and assures us emphatically that all things were made by Him. Job, upon the other hand, declares that it was the Spirit of the Lord that garnished the heavens (xxvi. 13), and that it was the same Spirit that made him (xxxiii. 4). How do we reconcile these statements? Simply by uniting them. Both are true—the eternal Word and the eternal Spirit were conjoined in the world's creation —they were conjoined again in its redemption, and they never shall be parted.

Take another example. We are told that no man can call Jesus *Christ*, but by the Holy Ghost. And yet when Peter did this very thing—when he called Jesus *Christ*—he was not told that the Spirit had revealed this to him, but the Father. Does any one stumble at such an announcement? Does any one feel that these two statements need to be reconciled, or that Christ cast a slight upon the Spirit upon this occasion, or upon that other one, when He thanked the Father because He had revealed the mysteries of the kingdom to the babes? And why may we not speak of Christ converting and illuminating in the same way as the Father is here spoken of—viz., *by His Spirit?*

But then we shall be told that this is not our view—that we expect Christ to convert sinners and illuminate the Church by His personal appearance and presence, and not by His



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Spirit. We must be allowed, however, to expound our own views. And so we remark—

(3.) In the third place—that not only in the ancient dispensation do we find our Lord appearing at certain periods for certain purposes, although the Spirit was the accredited teacher and guide of the Jewish Church (see Isa. lxiii.; Neh. ix.), but in the Christian dispensation, when Christ had withdrawn and entered within the veil, when the Spirit had come and been invested with full power in the Church, even then these personal manifestations were continued. In the book of Acts we have frequent instances of them—instances in which our Lord appeared, both to comfort His friends and to confound his adversaries. Take one of each kind.

First. Take the case of Stephen. Here we have a manifestation of the Incarnate Saviour made for the evident purpose of strengthening him for his fiery trial. And whatever be the way in which the vision was effected, there can be no doubt that it was a real one. His words are express, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." But where, we may ask, was the need of such a manifestation as this? Could the Holy Spirit not have given the martyr sufficient grace? Could He not have imparted to him such bright inward illuminations as would have cast into the shade that outward vision made to the eye of sense? And was not this an interference with the Spirit's work? So far from that, it was the Spirit's doing—it was the Spirit who anointed his eyes, and helped them to look through the heavens that are seen into the unseen heavens. "He, being full of the Holy Ghost, looked up stedfastly into heaven." Mark this. There was no lack of the Spirit's presence, or power, or grace. The Spirit was present in unusual plenitude. But how did He impart the needed strength and fortitude? By bringing to Stephen's remembrance the glorious works and gracious words of Christ? Undoubtedly He did that. But he did something more. He showed him, not Christ's things only, but Christ Himself. And will any one say that this manifestation of Christ was degrading to the Spirit, or that it was not a boon to Stephen, and a blessed preparative for death?

Take again the case of Paul. There we have another manifestation of Christ, though for another purpose. There too we have an interference with the usual method of grace. For that bold blasphemer was brought to the ground, not as

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proud men generally are, by some sudden stroke of judgment, by a consuming sickness, or an angry conscience, but by the apparition of Jesus Christ in the sky. Now we do not hold that this was the only way in which Paul could have been stopped in his mad career. But we say that it was the way in which he was stopped, and that he continually recurred to it as the occasion (I do not say the means) of his being turned from darkness to light. Now let it be remembered, that when this happened, the Holy Spirit had been abundantly shed forth, and that He was now governing very directly the whole affairs of the Church. The way in which He exercised this government is exemplified in Acts xiii. 2, where we are told that, "as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Now we say that it was while the Spirit was thus governing the Church, calling the disciples and setting them apart to their work—it was then that Christ appeared to Saul and said to him, "Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee." (Acts xxvi. 16, 17.) Now, no one feels that our Lord was here intruding on the Spirit's province—no one thinks that *He* came to deal with Paul Himself—because the Spirit was not able to do so—because the Spirit had tried and failed. At least, we do not suppose that any who hold Christ's personal coming to the world to be unnecessary, hold that his personal appearing to Paul was necessary. And yet He did personally appear to him. And why may He not manifest Himself again in the same way and for the same purpose, though on a grander scale?—why not a world of blasphemers confounded as well as one by a heavenly manifestation?*

Consider how it is that the Spirit generally deals with men of a proud heart. Is it not generally by some *outward*

* It may be said that Christ's personal appearing to Paul was necessary to constitute him an apostle. Supposing this to be granted, it does not alter *the fact* that that appearing was the occasion of Paul's awakening. Or it may be said again that it was not the terrible vision, but the gentle voice of Christ that melted the persecutor's heart. See 'Eclectic Review,' December, 1850, which grants all we ask, viz., that it was *Christ* who did it; for we have never set forth any effects as to be accomplished by Christ's *mere* appearing. Antichrist is to be destroyed by the Spirit of His mouth, as well as by the brightness of His coming.



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demonstration of the presence and the power of God, some terrible calamity, some sudden and sore bereavement, or some awful and imminent danger, a storm at sea, or a shipwreck? How many a man has got his awakening and drawn his first breath of eternal life amid the shocks of the earthquake and the convulsions of the elements! Take for example the case of the convict ship, the Earl Grey, where, amid the horrors of an awful night, and the crashing peals of heaven's thunder, and the lightnings that illuminated every bar and every bolt of the convicts' prison, deep and solemn impressions were made on many dark souls which ended in their true conversion to God. Now, if you had heard these men tracing back the beginnings of their religion to that memorable scene, and thanking God for the thunderbolt that opened their dull ear and the lightning that showed them hell yawning to receive them, even as you might have heard Paul tracing back his conversion to the glorious appearing of Jesus Christ, would you have told them that they were wrong—that they were attributing to an outward element what belonged to a Divine agent, and giving to lifeless matter the glory that was due to the living Spirit? You would have done no such thing. But you would have told them that these events had been ordained by God and used by the Spirit for their conversion. And was not this precisely what happened in the case of St. Paul? In the passage already referred to he ascribes it to Christ's appearing to him elsewhere. (Gal. i. 16.) He describes it in this way: "When it pleased God" "to reveal His Son"—not *to* me—but "*in* me." So that the matter seems to lie thus: Paul's conversion was the work of the Spirit. But in his case, instead of having only the spiritual, invisible things of Christ to show to him, the Spirit could take of Christ's palpable and personal glory; or rather, instead of having only the things of Christ, the Spirit could show him Christ Himself. And will any one say that Paul was a loser by this vision—that it carnalized his thoughts and conceptions of religion, and lost him the blessedness which is promised to him that believeth without seeing!

We observe, then, that the Spirit does in the present dispensation use outward and earthly things—all kinds of things that happen in the Providence of God—in order to affect men. He uses sickness, pain, death, pestilence, &c. And it is a notorious doctrine that when the gentler methods of dealing with man fail, the Spirit resorts to those that are more severe. And why should not the same course be

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followed with the world? When argument and evidence, when human reason and human eloquence have failed, when the wicked have gone on to do more wickedly in the face of both warning and mercy, and faith has well nigh failed from the earth, why should not the Spirit then appeal to a higher kind of demonstration? And if that appeal shall be answered by Christ's appearing, then that event will furnish the Spirit with a method of convincing men, not of a new, but of a higher kind than He possesses at present among the outward things which He uses for that purpose.

Instead of being derogatory to the Spirit, we believe that this is the Spirit's desire. Hence the Spirit's cry continually mingles with the Church's cry—"And the Spirit and the bride say, Come."

We might multiply illustrations upon this point. Let us refer to one other. When Christ gave the promise of the Spirit, He introduced Him to the Church as her guide and teacher. "He shall teach you all things, and guide you into all truth." Now, to bring Christ again into the bosom of the Church, to lead and guide it, it is said, would interfere with this other function of the Spirit, and in short would supersede Him. But do we not find that after Christ had retired from the earth, and left His room to be filled as it were by the Spirit, He still kept up direct communication with His Church? Take, for instance, the epistles to the Seven Churches of Asia. These are as direct communications from Christ to His people as any letter that one friend sends to another. Christ has never cut Himself off from the right of direct personal communication with them. And is He not at liberty to resume it when He pleases? And if He should, would the prerogatives of the Spirit be infringed? Not at all. They are not infringed in these epistles. Christ there steps forward in person to address the Churches, but the Spirit is not therefore thrown into the background. "Unto the angel of the Church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Thus the first Epistle begins: "He that hath an ear, let him hear what the Spirit saith unto the Churches." Thus it ends. Christ is there, the Spirit is there, both are there inseparably, indivisibly, as they ever have been since the incarnation, and ever shall be.

(4.) Our last remark shall refer to this point,—the Spirit's union with Christ. It is suggested by Isaiah xi. There we are expressly told that the Spirit of the Lord is to

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*rest* upon Him. It is to rest upon Him when He judges the poor with righteousness, and reproves or argues with equity on behalf of the meek of the earth. It is to rest upon Him when He smites the earth with the rod of his mouth, and slays the wicked with the breath of his lips: in other words, it is to rest upon Him not only in the times of his humiliation (as it did), but when He comes in kingly majesty to take vengeance on them that know not God, and to make the meek the blessed inheritors of the earth.

Let us observe this, then; that the Spirit's resting-place, the only resting-place which He hath ever got among men, is upon Christ. This will aid us in forming a right conception of the peculiar glory of the Millennium.

Are we not apt to think of the Spirit in this dispensation as if he were *separated* from Christ, pursuing here on earth, and apart from Him, his peculiar province in the work of redemption? Heaven we look upon as Christ's home, but we consider the Spirit to have his proper domicile and scene of action upon earth. We lose sight of the fact that the Spirit is still resting upon Christ, and that, according to that passage in Isaiah, He is to do so 'till the Millennium and during it. And perhaps we have lost sight, in some measure, of this other fact, that the chief work given to the Spirit to do, is to exhibit Christ: "He shall testify of me," "He shall glorify me."

In every dispensation the Spirit's work has been the same, to exhibit Christ. This was the office which the Shekinah served. For there seems little doubt that it was the symbol, not of the Godhead generally, but distinctively of the Holy Ghost.* Let us mark, then, where we find the Shekinah. First, in Eden, where it probably remained till the flood, till the time when God said, "My Spirit shall not always strive with man." Secondly, in the Tabernacle, where, again, it probably remained till the ark was taken, and it was said, "Ichabod, the glory is departed." And, thirdly, in the Temple, where it remained, we suppose, until the Babylonian captivity. (See the first chapters of Ezekiel.) Thus we behold the Spirit visiting and revisiting the earth, seeking ever some settled home.

But let us mark further, the place which the Shekinah occupied in Eden: it was at the gate. It kept the way of the Tree of Life; it guarded and defended it; but at the same

* The Jews have three terms by which they denote the three persons of the Godhead. The Shekinah is the term which they apply to the Spirit.

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time, it shed its heavenly light upon it, and manifested it to a dark world.

Then, in the Tabernacle and Temple, its place was upon the ark, between the cherubim. It *rested* upon the type of Christ, as it afterwards rested upon Christ himself. And as the most holy place was entirely dark, the ark and the cherubim were illuminated by the light that streamed from the Shekinah. How beautiful this emblem of the Holy Ghost showing Christ!

But after the first temple had fallen, there was a blank; for although another was reared, it stood uninhabited, waiting for ages its divine inmate. And yet an ancient prediction had declared that the glory of the latter house should be greater than the glory of the former.

And at length this was fulfilled. Not simply, however, by Christ coming to the temple. He did not come alone. But when He came, the glory returned. For what was the descending dove that lighted upon Christ, but the long absent Shekinah, returning to the earth; the Spirit coming under a peaceful emblem to the true temple, to illuminate and rest upon the true ark. Then how great was the glory of that house, which received within its walls the incarnate God, with the Holy Ghost abiding on Him!

John uses this expression—"It abode upon Him;" and it is the beginning of the fulfilment of Isaiah's prophecy,—"The Spirit of the Lord shall rest upon Him." It will be profitable for those who wish to pursue this train of thought, to mark how prominent a position the Spirit occupied in the future course of Christ's earthly history. His motions, his actions, his discourses, his whole life, his death, his resurrection, all were under the conduct of the Spirit. The resources of his own Deity seem to have been left unused. The Spirit wrought in Him all his works.

And as the Spirit rested upon Him in the days of his humiliation, we believe that He shall rest upon Him in like manner in the days of his glorious manifestation.

Our limits will not allow us to develop this subject at present, but the following considerations, among many that might be mentioned, will show that the personal appearing of our Lord, instead of superseding the Spirit's works, will enlarge the range of them.

1st. Christ's person is the foundation of all God's counsels in redemption; but it consists of his humanity as well as his divinity.

2nd. Christ's humanity was the effect and work of the

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Holy Ghost. It is altogether perfect. It is called Christ's "glorious body;" why, then, should it be deemed derogatory to the Spirit that this glorious body—His most perfect workmanship—should be manifested to the world? May not the Spirit thus be enabled to glorify Christ more amply than before?

3d. As the Spirit continually uses the outward works of God, by which to affect the minds of men—His constantly addressing them through the senses, the manifestation of Christ would not be a new method of doing this. It would be the substitution of one outward thing for other outward things—of a work of God of the noblest kind for other works of God of an inferior kind.

And, 4thly, Supposing the aspect of the Lamb of God when manifested to the world to be similar to what John beheld, it will be seen that the Spirit's functions are preserved and rendered prominent. "And I beheld, and lo, in the midst of the throne and of the four beasts (living creatures), and in the midst of the elders, stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." (Rev. v. 6.)

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## Art. III.—THE BLESSED HOPE.

"Looking for that blessed hope."—*Titus* ii. 13.

The apostle exhibits the believer in this connexion, as the *scholar* of grace. "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." The teachings of grace produce holiness and hopefulness. The Gospel, rightly received, is the power of God to rescue the soul from sin, to strengthen it for all holy devotedness, and to carry the thoughts and affections forward to eternal things. The observatory of hope stands upon the rock of holiness (for only those who are like Christ desire to see him), and that rock is based on the high mountains of redeeming love. The man who is separated from the principles and practices of this evil world, and who lays out his energies for God, will be strong and clear-

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sighted, and will find true happiness in dwelling among the glories of the coming future. While listening to the teachings of the Gospel of the grace of God, and endeavouring to act aright as regards himself, his neighbour, and his God, by "living soberly, righteously, and godly," he will look beyond this present scene for his highest happiness. When true to his principles, "looking for that blessed hope" rightly describes him. The coming Saviour is the object and end of his hope. *Christ is the blessed one.* The term blessed is applied to God, and is descriptive of his excellency and supremacy. (Rom. i. 25; 1 Tim. i. 9.) He is a being in whom all excellences dwell, and who *should* be perpetually praised, honoured, and blessed. Christ is "the Son of the Blessed," and in this respect he is the image of God, the outshining of his glory. Yet he is the Son of man, and it is as clothed in our nature that he is revealed to us as *the blessed one.*

Christ is *the blessed of God.* The Father hath spoken highly of him, and bestowed the largest favours and highest honours upon him. (Ps. xxi. 6; Ps. xlv. 2.) The proofs of God's blessing of Christ are seen in his offices, dignities, possessions, and hopes, and in the fact that all who trust Christ, all who love him, are blessed in him with all spiritual and eternal blessings. (Ps. lxxii. 17; Ephes. i. 3.)

Christ the blessed one of God, is *the blessed of saints and angels.* On earth, when he confessed himself to be "the Son of the Blessed," they accused him of blasphemy, and crucified him. (Mark xiv. 61, 64.) But how different the verdict of heaven, where all the heavenly hosts delight to ascribe blessing and glory to the Lamb! (Rev. v. 12.) With this angelic testimony many on earth are brought to agree, and to join the Psalmist in singing, "Blessed be His glorious name for ever, and let the whole earth be filled with his glory." (Ps. lxxii. 17.) "Blessed be He that cometh in the name of the Lord, hosanna in the highest." How happy are those who are thus brought to sympathise with God as regards his views of and feelings toward Christ!

*He who is the* Blessed One *is the hope of his people.* Jesus is the saints' hope. How emphatically does the apostle state this (1 Tim. i. 1), "The Lord Jesus Christ, *who is our hope.*" He, in His glorious righteousness and precious blood, is the *foundation* of their hope; in his session and intercession, He is the *home* of their hope; and in his coming and kingdom, the *object* and *end* of their hope. Take *Him* away, and they have nothing to hope in or to hope for. They are without a plea, and without a portion. *They hope in Him and for Him,*

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*because He is God's blessed one.* They view Him as surety, head, husband, king, and in all, *blessed*, crowned with glory (Heb. ii. 9); filled with all fulness (Coloss. i. 17); and in Him they hope. Man's great mistake is, to make that his hope which God hath not blessed; he hopes in that which is cursed and dying; and then himself, his hope, and his portion, perish together. He does this notwithstanding the most solemn warnings not to do so, and the sweetest invitations to fix his trust and hope in Jesus. It is otherwise with the believer, and his hope shall never make ashamed.

*At his second coming, the Lord Jesus will fulfil all the expectations and desires of his people.* Expectation and desire are the component parts of hope. The former has reference to what God has said, and the latter to the state of the heart toward it. Many persons expect what they do not desire, and often desire what they have no good ground for expecting. Now, what does the saint expect and desire? *Perfect knowledge.* He hopes soon to know as he is known, and no longer to see through a glass darkly. When Christ comes there will be "a revelation of God." It will be "a morning without clouds," a day of resplendent glory. Then the understanding will be clear, the memory retentive; the eye will then be satisfied with seeing and the ear with hearing. Increase of knowledge will not increase sorrow then; but every new discovery in heavenly science will bring new tides of joy into the soul. The believer desires *perfect purity.* This is secured to him by God's promise, and shall be realised at the coming of Jesus: "when he shall appear, we shall be like him; for we shall see him as he is." This hope of being perfectly holy is a lively hope; it stirs up the soul now to purify itself even as Christ is pure. *Perfect happiness* is anticipated also by the believer. To desire to be happy is natural to fallen man; but, alas! in what foolish ways does he seek to gratify his desires, and to realise his hopes. If we ask the worldly man in what happiness consists, he will talk of health, wealth, honour, and worldly estates, and tell us that if he could have all these, have plenty of them, and that for ever, he would be happy. But this cannot be. Time and death sternly forbid it; and even if it could, the soul of man could not be satisfied with them. But let these words be considered as referring to spiritual things, and let these have the impress of eternity upon them, and we have indeed all the elements of happiness. When the Lord Jesus comes to gather his people to himself, he will give to both soul and body perfect and perpetual health; he will enrich them with

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the treasures of eternity; raise them up to the highest honours; introduce them to the whole family in heaven, not one of whom shall ever die; and, above all, he will make them heirs of God and joint heirs with himself for ever and for ever.

Once more, the believer longs for *the reign of order and harmony*. It grieves him to hear the groans of creation, the yells of blasphemy, and the wailings of sorrow. He longs to see Satan cast out and God enthroned; creation renovated; and man restored to his true dignity: and all shall be done when Jesus comes again. The heavens must receive Him until the times of the restitution of all things; and then shall he come again the second time, without sin, unto salvation; and then shall God's kingdom of order and harmony come, and His will shall be done on earth, even as it is done in heaven. The hopeful heart listens to these testimonies, and cries, "Even so, come, Lord Jesus."

If, at the second coming of the Saviour, all that the saints expect and desire shall be fully realised, it follows *that they should constantly look for him. Looking* for that blessed hope should be descriptive of every saint of God. It should be the *habit* of their minds. They should ever realise a settled conviction that Christ *will* come again, and that he may come soon. This was evidently the habitual frame of the primitive saints, and it is a very important inquiry, how saints may now attain to a similar habit of mind, or state of thought and feeling. Let there be a diligent study of his own Word, without testing the same by human systems. A simple dependance on his merits, ever cherishing the thought that He gave himself for us. Connected with these, there should be delight in his person and offices; and if the good Spirit work in us this disposition to meditate on truth, to repose under the cross, and to delight in the Saviour, we shall then *desire* his company, desire to see him as he is. We shall not look upon the doctrine of his coming with suspicion and dread, but with the deepest interest and the liveliest hope. We shall see God's highest glory and man's deliverance bound up with his coming, and shall not wish it delayed.

This habit, when possessed, may be *weakened* by worldliness, by unbelief, and by neglecting the words of Christ. If we would have our interest in his coming kept alive, if we would not have the eye of hope grow dim, we must read his testimony, and the letters which he hath sent to us; we must consider God's plan as a great whole, to be consummated at the glorious appearing of Christ.

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This looking will be a most powerful antidote, as well as a profitable employment. If our eyes are employed in looking on proper objects, we shall be preserved from seeing evil. The baits of sin, the shadows of earth, will have no attraction for those who are conversant with the glories of the Coming One. For all distracting and discouraging, as well as decoying things, looking unto and looking for Jesus is an antidote. There are three things which sometimes dismay. Looking *within* on our own hearts, *round* upon our enemies, and *forward* to what is coming upon the world. Look in, and if your sin and guilt dismay, look *back* upon the Cross. Look *round*, and when oppressed by the sight, look *up* to the throne of the Mediator. Look *forward* to the coming storm, and then look *beyond* it. Yes, beyond the great image (Dan. ii.) is the everlasting kingdom. Beyond the reign of the beasts and crushing tyranny of the little horn, is the reign of the Son of Man and his saints. (Dan. vii.) Beyond the troublous ocean of time, lies the continent of eternal glory, all bright with God's own light. Beyond the region of sorrow, trial, and conflict, rise the turrets of the New Jerusalem, where there shall be no more sorrow, tears, nor death. O believer, bind to thy heart the glorious fact, the Blessed One is coming to abolish evil and introduce blessing.

Hope, then, evermore in Him.

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## Art. IV.—THE LAST THINGS.*

The Pre-millennial controversy is now making considerable progress in Scotland. Prejudice is subsiding; and many are beginning to feel that it must at least be *studied.* It cannot any longer be slighted as folly or set aside as fanaticism. No doubt many would fain stifle it, and even some who are teachers do their utmost to hinder others from giving heed to it. But still the truth spreads, and men's minds are opening to receive it.

Yet in Scotland the controversy is *comparatively* recent. Hence the prophetical works published there refer chiefly to the great turning-point,—is the Advent pre-millennial or

* The Last Things: an Examination of the Doctrine of Scripture concerning the Resurrection, the Second Coming of Christ, and the Millennium; with special reference to the Second Edition of the Rev. D. Brown's work on the Second Advent. By the Rev. Walter Wood, of Elie. London: J. Nisbet and Co., 1851.

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post-millennial? The "earnest contending for the faith once delivered to the saints" still gathers itself round this. The subsequent details have not yet been sufficiently studied.

Mr. Brown's work, which we formerly reviewed, is considered quite satisfactory and unanswerable, especially by those who have resolved not to read the answers to it. Its dogmatic tone and rationalistic hermeneutics are quite atoned for by the cordiality and vigour of his onslaught on pre-millennialism. The perilous and pernicious nature of his exegetical principles and interpretations is quite overlooked, because of the facility with which they enable any one who wishes it to get rid of the literalities of Scripture. When Mr. Wood (Pref., p. 20) speaks of Mr. Brown's arguments as "somewhat rationalistic in their character," he certainly does not overstate the matter; and if he has heard "distant mutterings of discontent," even from friends, we can say that we have heard the same. Some post-millennialists have already begun to feel that if their theory can only be made good on such slippery grounds, and is to be maintained at such an expense of simple exegesis, it will soon be no longer tenable; nay, it were far better abandoned. Better be honest pre-millennialists than consent to such distortions of the Word of God.

The latest attempt at spiritualizing the xxth of the Revelation* makes the devil and Satan to be mere "attributes of the dragon;" the "lake of fire" to be "a symbolical abyss of political anarchy," maintaining that this is "the proper hell of corrupt Churches and nations." The same liberties which have been taken with the xxth have been taken with the xixth, in order to avoid the idea of a literal Advent; and it is maintained, that he who is there called King of kings, &c., is merely a human king, who is to execute God's purpose in the earth. Startling as is this theory, we know that it has been put forth. It is certainly a most effectual way of meeting Pre-millennialism. But we suspect that most, even of our opponents, would recoil from it as blasphemy.

Mr. Brown does not seem to be very sure of his ground in several of his spiritualizations. He has shifted it very considerably in his second edition, as Mr. Wood has shown.†

* See our January number, p. 93.

† "I find that a large proportion of those arguments and expositions of Scripture which were most hotly assailed when they appeared in his first edition, have been entirely withdrawn from his second. 'I have omitted every-

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He has slipped away from untenable positions as quietly as possible. He never confesses himself wrong, though he deletes and alters. He never lowers his assumption of infallibility, though he has made such changes, but speaks as confidently in his new position as in the old one which he has abandoned. He has expunged some offensive words and sentences, but he has replaced them with others still more unbrotherly and uncandid. A full collation of his second with his first edition would show some singular oscillations—oscillations all the more singular from the determination which they evince to cling to conclusions, after every argument which upheld them has been swept away.

Mr. Brown has not yet attempted *the direct and positive line of argument*, as he has been so often called on to do. It is needless to say that an opponent has no right to dictate to him what line of argument to pursue. That is no reason for his not attempting the *direct* in preference to the *indirect*. He would be too glad to do it, could it be done. But it *cannot*. Even Mr. Brown cannot accomplish it. So far as we can understand, the only direct argument *said to be* attempted is from the passage, "Lo, I am with you alway," &c. It is asserted that this passage is a direct argument in favour of the post-millennial Advent! What we have long asked for is a passage in which both Advent and Millennium are mentioned, and in which the latter is placed before the former. We are ready to produce our *direct* passages; let our post-millennial friends produce theirs. Mr. Wood puts this point clearly and forçibly:—

"And I cannot help remarking that he obviously relies for his expected triumph far more upon *inferential* than upon *direct* arguments. Let me not be mistaken. I do not deny that inferential arguments are legitimate; I only affirm that the inferential ought always to be regarded as subsidiary to the direct. The case stands thus:—A period of surpassing glory, to be enjoyed by the inhabitants of this earth in the latter days, is frequently alluded to, both in the Old and New Testaments. The second coming of the Lord is also a topic dwelt upon in innumerable passages of Scripture.

thing,' he says in his preface, 'which I thought could be spared without injuring the main argument, as also, with certain exceptions, whatever might be questioned by those who are at one with me on the principal points of the controversy.' No fault can reasonably be found with this. It is the part of a wise general, when he finds himself hard pressed, to draw in his outposts, and concentrate his forces. But he must allow me to occupy the positions which he evacuates. This he refuses to do. He has made these omissions, he says, 'in some cases with reluctance, having seen no reason to change his mind on the points and passages referred to.' Thus I am forced to contest these very 'points and passages;' for I cannot allow him to enjoy at once the advantages of holding and of surrendering them, and in doing so I am obliged to have recourse to the first edition of his work."

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And the question to be determined is,—*Does this millennium precede, or does it follow, the advent?* Now, without undervaluing the arguments brought for the settlement of this question from the bearing which other doctrines of Scripture have upon the subject before us, I am entitled to ask whether the Word of God affords no *direct* evidence to assist us in answering this inquiry. If it does, then for such evidence I would be disposed to claim the first place among the arguments to be employed. Pre-millennialists have been accustomed to maintain that the *direct* evidence is all on their side, and have again and again challenged their opponents to produce any passage in which the millennium is mentioned in connexion with a subsequent advent, or any in which the advent is spoken of in connection with a preceding millennium. None has been produced; while we have brought forward many in which the millennium and kingdom of Christ are set forth as following the advent.

"Mr. Brown will here accuse me of misrepresentation. At least a reviewer in a periodical publication* (whom, perhaps, I should not greatly err in identifying with Mr. Brown), after quoting from a pre-millennial work a statement almost the same with that which I have just made, complains that the writer 'knew perfectly that the following proof-text *has* been adduced as at least one evidence that the *kingdom* (meaning, of course, the millennial kingdom) is *before* the advent, and that nineteen-twentieths of Protestant Christendom consider it quite conclusive.' The text here referred to is 'the apostolical commission,' which my readers will find discussed at page 269; but I may here say regarding it, that while the advent, or the end of the world, is to be found in it, the *millennium is not*. 'There may be,' to use the words of Dr. Chalmers, 'a general publication of the gospel, *without a general conversion of the nations*;' and therefore, till it is proved, not only that the apostles were commanded to preach the gospel universally, but that the promise was given that they should plant it universally, the text is nothing to the purpose. Nay more, even on the showing of our opponents, any millennium alluded to in this passage must be *after* the end of the world. The 'making disciples of all nations' is not completed till that time arrives; and therefore, if the millennium be a period when all nations *shall have* been converted, it only *commences* when the world comes to an end.

"Again, the parables of the 'mustard-seed' and 'the leaven' are adduced by the reviewer as teaching that the whole earth shall be overshadowed and leavened by the gospel before the end of the world. In these parables there may possibly be the millennium, but assuredly there is no notice whatever of the advent; so that these texts, also, are nothing at all to the purpose, and can afford only an *inferential* proof.

"Most strange of all, the parables of 'the tares and the wheat,' and 'the drag-net,' are brought forward as proving that 'the final and absolute separation takes place at the end of the world, thus reiterating,' says the reviewer, 'the proclamation that the kingdom is before the advent.' Where, in these parables, according to our opponents, is there any allusion to the millennium at all? Mr. Brown, in his work on the second advent, finds it necessary to give as a reason why 'the millennium is *not* mentioned in the parable of "the tares,"' that 'the object for which it was spoken not only did not *demand* it, but positively *forbade* it' (p. 333), and yet this parable is alleged as a proof—a direct proof, too—that the millennium precedes the advent!

"I think I may now safely repeat my assertion, that our challenge has never been replied to, and that no text has yet been furnished which gives

* "Free Church Magazine," March, 1850. P. 90.

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*direct* proof that the coming of Christ shall follow his kingdom. On the other hand, we allege many texts *directly* proving that the advent must precede the millennium. Such, for instance, is Acts iii. 19—21. In this passage, the conversion of Israel is spoken of as introducing 'times of refreshing,' and 'times of the restitution of all things;' and these times, or, in other words, *the millennium*, is represented as coincident with the 'sending of Christ, whom the heavens must receive' till these times arrive."

We do not see how it is possible to confute these statements. The case is one of the most simple and obvious conceivable. And as it is a point of considerable importance, as well as one about which Mr. Brown evidently has misgivings, or at least is uneasy, we think it right thus to press it on the notice of our readers. Let them keep in mind, that no passage has yet been produced which directly proves the priority of the Millennium to the Advent. And is it possible, thus built on mere inferences, most of them negative, it can maintain its ground, one which at least professes entirely to found itself upon the direct and the positive?

We like Mr. Wood's method of stating the subject. It is clear and pointed; and his remarks on Mr. Brown's two representations of it are equally just and needful. The second of these representations does certainly betray a feeling which ought to have been repressed, and evinces, what the whole book manifests, a determination to prejudge every point by presenting it in the worst possible aspect, before the argument has been entered on at all. The consciousness of weakness which this shows, must be felt by every impartial reader; for he must perceive that the author feels so thoroughly the weakness of his cause and the unsatisfactoriness of his arguments, that he cannot trust these to make their own simple impression; but before he can present them, he must awaken a strong amount of prejudice against his opponents' system. Having created that prejudice at the outset, he can trust his arguments to do their work and to finish what preliminary prejudice had begun. The strength of Mr. Brown lies in this, and we do not deny that thus far he has not been unsuccessful in making the most of the very slender stock of argumentative materials at his command. Every blow that he aims is skilfully contrived so as to descend with this twofold weight,—first, with the weight of the previous bias, and secondly, with its own, whatever that may be. What intrinsic weight there is in any of these, apart from "the prejudice," the reader of Mr. Wood's book will be at no loss to discover. But let us

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give the statement referred to at the beginning of this paragraph:—

"In any such inquiry it is of course of the utmost consequence that the question should be fairly stated; and I am not satisfied with the terms in which it has been propounded by any of my opponents. Mr. Brown, for example, in his first edition (p. 9), says—'The doctrine which it is the object of this work to bring to the test of Scripture, is briefly this: *That the second coming of Christ will not succeed, but precede the Millennium: that He will bring with Him all the saints in their glorified bodies*—the dead raised, and the living changed; and that *with these he will reign in person in the earth, over the converted and restored tribes of Israel, and through them, over the whole Gentile world, for a thousand years.*' While I am not disposed to take this as a *full* statement of the question, I admit that it is a *fair* statement, so far as it goes, of the opinions I support. Controversy, however, appears to have had its usual effect on Mr. Brown, and he betrays its deteriorating influence by substituting, in his second edition, for this fair statement, the following, in which it will be observed, that everything in our doctrines calculated to excite a prejudice against us, is carefully placed in a prominent position:—'The system,' he says, 'which I am to bring to the test of Scripture, is briefly this: *That the fleshly and sublunary state is not to terminate with the Second Coming of Christ, but to be then set up in a new form; when, with His glorified saints, the Redeemer will reign in person on the throne of David for a thousand years, over a world of men yet in the flesh, eating and drinking, planting and building, marrying and giving in marriage, under this mysterious sway.*'—(P. 4.) A comparison of the two passages will at once show the *animus* which dictated the second—an *animus*, I am sorry to say, which prevails throughout the volume. Returning, however, to the first and fairer definition of our doctrine, I do not think that it is a full statement of the question at issue, because it does not put the adverse system upon trial as well as ours. It seems to take for granted, that if I do not establish mine, the other must stand as a matter of course. I venture to think otherwise. Both systems are theories, professedly founded upon Scripture; and either of them requires to be proved before it can be admitted at all. Were I to endeavour so to state the matters in dispute as to raise the real question at issue, I would do so after the following fashion:—

"It being admitted on both sides, that at Christ's Second Coming the saints that sleep in Jesus shall be raised, and those that are alive shall be changed; and that at the same time the day of judgment shall commence: it being admitted also, that there shall be a Millennium, or period of latter-day glory, at the commencement of which Israel shall be restored, and a more general recognition of the truths and duties of religion shall take place among the nations of the earth:—

"DOES THE TESTIMONY OF SCRIPTURE WARRANT US IN BELIEVING, THAT THE MILLENNIUM SHALL PRECEDE THE SECOND COMING OF CHRIST; AND THAT AT THAT COMING THE WICKED AS WELL AS THE SAINTS SHALL BE RAISED FROM THE DEAD?

"Or alternatively, DOES IT LEAD US TO THE CONCLUSION, THAT THE MILLENNIUM SHALL FOLLOW THE ADVENT?—THAT CHRIST SHALL, DURING THE MILLENNIUM, REIGN IN PERSON ON THE EARTH WITH HIS GLORIFIED SAINTS, OVER THE CONVERTED AND RESTORED TRIBES OF ISRAEL, AND THROUGH THEM, OVER THE WHOLE GENTILE WORLD, AND



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THAT AT THE CLOSE OF IT, AND NOT TILL THEN, THE WICKED DEAD SHALL BE RAISED AND JUDGED?"

Mr. Wood's first chapter discusses the subject of the resurrection in its bearings on pre-millennialism. He sets out with laying down the following proposition, that "*the resurrection of the dead saints and the transformation of the living ones shall take place at the commencement of the Millennium.*" He then proceeds to cite and comment on several passages of Scripture in proof of his proposition thus laid down. His first is Isaiah xxv. 6—8; and, after stating the argument founded on it, he thus notices Mr. Brown's exposition of it:—

"What, then, has Mr. Brown to reply to this? With wise discretion he has reduced to three pages his remarks on this text, which occupied eighteen in his first edition: and the sole answer which he makes is, that 'there is not a trace of this twofold condition of the Church—an upper and a lower, a mortal and an immortal, a terrestrial and a celestial, one of grace and one of glory—coexistent and contemporaneous, in the prophetic strains.' (P. 181.) In the first place, this is mere begging of the question; for if there be no trace of this twofold condition of the Church in the prophetic strains (that is to say, of converted nations and a restored Israel contemporaneous with glorified saints), then there is no trace of pre-millennialism; and the proof of this one point would have been worth his whole volume. But, secondly, How can I deal with such an assertion? for argument there is none. He tells me there is not a trace of what I see plainly written before my eyes. Assuredly, he might have spared all discussion of the subject; for what is this but saying, 'I will not see, I will not believe it?' Nay, so very rash is he, that he ventures to say, 'Let the reader glance at any one of the predictions spoken of, and see if he can find this alleged *twofoldness* in the Church spoken of . . . . Was ever such a way of explaining the prophecies thought of by unbiassed readers? Did ever critic or commentator, worthy of the name, commit himself to such capricious principles of interpretation? Never, to my knowledge.' (P. 182.) Well, I will bring forward Olshausen, who will be allowed to be entitled to the name of a commentator. In a passage which will be found quoted at length a few pages further on, he argues for this double state of the Church, mortal and immortal, as contained in Isaiah's description of the new heaven and earth. (Isa. lxv.)"

Then, after stating Mr. Brown's theory as to the primary and ultimate fulfilments of such prophecies, Mr. Wood goes on to remark,—

"Let us fix our attention on the *ultimate* meaning of the prediction. It was this 'final stage' of the kingdom which the apostle 'selected,' when he declared that the swallowing up of death in victory would be fulfilled in the resurrection. And what I wish to know is, What are the corresponding *ultimate* fulfilments of the other clauses? We may view these clauses, according to Mr. Brown's theory, as so many parallel lines, deepening in intensity toward their terminations. I have the apostolic warrant for finding the final completion of one of them in the resurrection—what is the *final* completion of each of the rest? The feast, surely, receives its ultimate accomplishment in the marriage supper of the Lamb.

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The removing of the veil shall have its last accomplishment in the conversion of the nations. The wiping away of tears from off all faces, and the taking away of the rebuke of God's people from off all the earth, seem plainly to end in millennial days, and to go no further. So that, allowing Mr. Brown to make what he will of the primary fulfilments (*i.e.*, the fulfilments first in order), my argument remains untouched; and I still see in the passage, on the strength of its ultimate fulfilment, a proof that the marriage supper, and the in-bringing of the millennium, and the resurrection, all take place together. According to Mr. Brown, the passage 'directly and immediately points to the Church's present state, but is so expressed as to take in its future state too.'* On the other hand, I appeal to my readers whether (conceding, for the sake of argument, that both these are included) it is not the future, the resurrection state, that is the *direct* and *immediate* subject of the prophecy, though it may be so expressed as to take in the present Church also. I ask again, how can we be accused of 'dragging the passage out of its proper connexion,' when we give to it the very meaning which the apostle found in it? What is the 'connexion' which binds the prophecy down to the 'present state of the Church?' I venture to think, that the connexion leads us to see in it the future and millennial state as the main object of the prophecy. In fact, if my opponent insists that one term of the prophecy (that regarding the resurrection) is '*germinant*,' to use the phrase he adopts from Bacon, then I insist that the others are germinant too. When he affirms that the resurrection-state is the '*ultimate* sense of the words' of one clause, then I affirm that the millennial state is the *ultimate* sense of the others. When he says, that in so far as the resurrection is in the passage, the millennium is *not* in it; then I maintain the very contrary,—namely, that when we find the resurrection in one clause, it is on the very same principle that we find the millennium in the other. Moreover, even on Mr. Brown's hypothesis, I think I am warranted in holding 'the ultimate sense' as the direct and immediate subject of the prediction. 'The apostles,' he says, 'picked it out,' as 'alone suiting their purpose.'† Had they picked out any subordinate sense of the prophecy, I might have argued that their selection did not exclude a fuller and more august accomplishment of its predictions; but seeing that the apostle has chosen the ultimate sense—the grand event of the resurrection—and upon this interpretation has set his seal, I am warranted, surely, by every principle of sound criticism in regarding it as the direct and immediate object of the prophecy."

The next passage is Dan. xii. 2. To explain this text in consistency with post-millennialism is, it must be confessed, no easy task. The words themselves are plain, and every commentator of note or soundness takes the simple view of the words. But, as that view would be fatal to his theory, Mr. Brown explains away the words of the prophet, so that, instead of their predicting the resurrection, they predict merely the revival of "extinct parties"! Let us hear Mr. Wood:—

"In his first edition, he favoured us with an exposition, of the correctness of which he now seems to entertain some doubt; at least, I gather as much from the note (p. 200), in which he says, 'Whether I was right

* First Edit., p. 207. † Ibid., p. 210.

or not,' &c. Still, as I can obtain nothing better, I must glance for a moment at this former exposition. In it he admits that 'pre-millennialists are perfectly right in saying that the passage as it stands—in connexion with the foregoing and succeeding context—relates to the time of unparalleled trouble, which is to usher in the millennium.' (1st Edit., p. 342.) But he alleges that the resurrection is in both cases figurative:—'The one party live, and are alone had in honour and credit; the other live too, but live only to be hissed and hooted down, and so covered with shame and contempt as no more to be able to hold up their heads.' And all this when, in the previous prophecy, there is nothing figurative at all, but the plainest and most literal account of events which were to happen from the days of Daniel down to the time of the end. But we must not do injustice to Mr. Brown. There is a *literal* resurrection here, too,—'seen looming through the divine scheme, and almost absorbing it;' that is, the final and simultaneous resurrection of both righteous and wicked. What may be the meaning of these words, I know not; to my mind, they fail to convey any idea at all. Either the resurrection is here, or it is not. That resurrection is either figurative or real; it cannot be both, unless, indeed, the whole prophecy have a double meaning, which I hardly think will be asserted. Mr. Brown considers this passage as parallel with John v. 28, 29,—'The hour is coming in which all that are in the graves shall hear his voice,'—so exactly parallel, that he prints the two in columns. Did not consistency require that the same mode of interpretation should be followed? Why is it not maintained, that our Lord speaks of one party living in honour, and the other in shame and condemnation? Is it not there also 'in both cases *everlasting*, because the tables are never again to be turned?' And is it not possible, in that passage too, to see the 'real resurrection looming through it, and almost absorbing it?'* Alas! I fear that, notwithstanding all Mr. Brown's disclaimers, Professor Bush, and other opponents of the doctrine of a resurrection, will too eagerly avail themselves of his assistance. They will clutch at the notion of a figurative resurrection being the primary meaning of such a plain passage as Dan. xii., and will dismiss, as a mere clumsy invention to save a theory, the idea of a *real* resurrection looming through it. This idea, of both a figurative and a literal meaning, never occurred to Witsius when writing his noble dissertations on the Creed. He refutes the figurative interpretation brought forward by the Socinians, and establishes the literal one. Nor do I find that Thomas Scott had any idea of a figurative resurrection. This notion seems to be peculiar to Mr. Brown, and to the Socinians, whom Witsius refutes."

Mr. Wood's second proposition is, that "*the Church, or Bride of Christ, which shall be complete at his coming, shall consist of all who, previous to his advent, shall have heard and embraced the Word of Salvation.*" His first proof-text is Zech. xiv. 5. This passage is certainly plain enough to an ordinary reader; nor would any one, who had not a theory to

* "Since writing the above, I find, from *Wolfii Curæ Philologicæ*, that some have maintained, that the resurrection in John v. is spiritual or figurative. Wolf's argument for the common view is curious, as relating to the argument from Daniel. 'Ea certe cum Danielis vaticinio xii. 2, ad quod hic omnino respicitur, nititur, tum contextu orationis.'"

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uphold, think of diverting it from its simple meaning. The words are easy enough, and the context is obvious enough. Take them in their natural sense, and all is simple. Take them in their non-natural sense, and all is confusion and perplexity. Yet this non-natural sense must be resorted to, all this perplexity and confusion must be braved, rather than that pre-millennialism should have such solid ground to stand upon as this passage affords. Let us hear Mr. Wood:—

"This passage seems to have perplexed Mr. Brown. Though one of the principal passages in the controversy, he does not admit it into his text, but discusses it in a note; brings forth two alternative objections, the one destructive of the other; and ends at last by saying, 'The whole context is highly figurative, and involved in difficulty, as is evident from the diversities among commentators; and it shows great poverty of proof to build upon such a passage, in a question confessedly of vast moment, on which the New Testament abounds in the plainest statements.' (P. 63.) Pre-millennialists do not find much difficulty in this passage, and deny that the context is highly figurative, or even figurative at all: and as to the allegation of poverty of proof, there are not many passages which can be held to bear one way or other upon this question. Most of the long array which Mr. Brown quotes, will be found to be serviceable to him only if his conclusion be first admitted. But let us hear his answers to the argument from this passage. (ANS. 1.) *By saints may be meant, not men, but angels; and in that case the passage has nothing to do with the point.* Even though angels, and not saints, be in the passage, it will serve to confirm our argument.* For there is but one coming of Christ with his holy angels—namely, his personal coming. At that coming, his Church shall be complete, according to our opponents; and, if that coming be pre-millennial, the millennial saints must be excluded. (ANS. 2.) *If men be meant by saints, it is not a personal coming, for the details are wholly irreconcilable with such a view.* It is not said in what respect the details are irreconcilable with a personal coming. Probably it is the absence of any allusion to the conflagration of the earth which is intended. This is a point which shall be discussed in its proper place. But if not a personal coming, what event is predicted? It MAY be, he says, 'the destruction of Jerusalem by the Romans.' I ask in return—Did only half the city go forth into captivity at that time? Were the residue of the people not cut off from the city? And then, how is the remainder of the chapter to be explained? To which of the spiritualising schemes will Mr. Brown give in his assent? He has wisely avoided committing himself on this point."

Mr. Wood's next proof-text is Rev. xix. 6—9, in which the preparation of the Bride, the marriage of the Lamb, and the marriage supper are placed *before the Millennium.* This certainly does appear decisive; and to any one who will read Mr. Brown's attempts to escape the force of this argument, it will appear more decisive still. The passage itself is not

* "In common with some pre-millennialists, I once thought that, by 'all his holy ones,' meant the *angels.* On a full consideration of all the passages, I now incline to the opinion that the holy ones are *men.*"

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difficult to understand, yet it is impossible to tell exactly what Mr. Brown would have it to mean. As in the case of several similar texts, he tells us only what he thinks it does *not* mean. We do not think this quite a fair way of dealing with such important passages; and it does not exhibit much consciousness of strength in his system, when he has to fall back for its defence upon this negative kind of argument, refusing to allow us to give our interpretation, yet not venturing upon one of his own. Mr. Wood then puts this:—

"1. While Mr. Brown is careful to tell us what the marriage supper of the Lamb does not mean, he nowhere informs us what it does mean. My argument rests simply on the fact of the Bride being in existence before the millennium. Does Mr. Brown deny this? If he does not, his reply is a mere evasion. For, if the Bride is in existence before the millennium, of course the millennial saints must be excluded from the Church called by this name.

"2. Mr. Brown is aware that *all* his opponents do *not* refer the last two chapters of Revelation to the everlasting state. It would have been charitable to bestow a fragment of argument upon those who, like myself, believe that these chapters belong to millennial times. *We* cannot be silenced by our opponent's charge of inconsistency. On our system, the making ready of the Bride, the marriage supper of the Lamb, and the descent of the New Jerusalem, all take place before the millennium, and before there can be any millennial saints.

"Another argument may be founded on this passage. It is said, 'Blessed are they that are called unto the marriage supper of the Lamb.' Now, they who are called to a marriage are distinct from the bride and the bridegroom. But the Church is the Bride, and therefore these guests are not the Church. And who, then, can they be, if not millennial saints; for none, surely, but saints, can be partakers of the marriage feast?"

In closing his remarks on this proposition, Mr. Wood speaks thus pointedly in reference to a complaint of his opponent's:—

"Mr. Brown complains that we 'seek our support from highly figurative portions of Old Testament prophecy, and from the corresponding book of the New Testament—the Apocalypse.' (P. 61.) 'Now,' he adds, 'it is an old maxim in divinity, that *doctrines are not to be built upon prophetic or symbolical Scripture.*' A treatise on things to come, in which prophecy should be rejected, would be a curious novelty in theological literature, but one which might perhaps meet the taste of our opponents."

Again,—

"Having thus completed our argument, we may turn to take a glance at the manner in which Mr. Brown characterises our position, that 'all the saints' means all who have lived before the advent.* 'It is,' he says,

* "Mr. Brown prefixes his views of his opponent's systems to the arguments by which the system is to be tried. This is calculated to create prejudice: the proper place for it is at the conclusion of the discussion."

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'a violent, offensive, and perilous departure from the plain meaning of the words . . . of Scripture, in which it is impossible to point out anything, I say not which *demands*, but which even *admits*, of a limitation in the sense.' And, 'This departure from the plain meaning of words comes strangely from the advocates of *literal* interpretation, who ascribe to this same vicious habit of departing from the literal and obvious sense of Scripture, nearly all the opposition which their doctrine meets with.' (P. 73.) Now, there is no departure whatever in our system from the plain and literal meaning of Scripture. Of course, if the adverse theory be the true one, and the resurrection be post-millennial, then the passages quoted against us will entirely fall in with it. '*All the saints*' will then mean *absolutely* and *numerically all*. But if our system be the correct one, then the words of Scripture equally harmonise with it. For example, in the proposition, 'Christ shall come to be admired in all them that believe,' the most plain, obvious, and literal sense of the word *all* is, *all* that shall be then existing, whether that number be absolutely all, according to Mr. Brown, or only a part, according to my view. When the deluge was predicted in the terms, 'The end of all flesh is come before me,' was it a 'violent, offensive, and perilous departure from the plain meaning of the words,' if Noah and his family understood by them that all flesh then existing was to be destroyed? On the other hand, it was the obvious and literal meaning of the prediction. I only wish that our opponents would deal as literally with other places of Scripture as we do with these. But they will not; nay, on their principles, they cannot. A figurative resurrection, as we have seen, must be put forward as the direct and obvious sense of such passages as Isa. xxv. 6—8, and Dan. xii. 2; nay, even the phrase, 'all the saints' itself, when it occurs in Zech. xiv., must be interpreted of angels, or even of *those alive at the millennium;* a restriction surely more 'perilous and offensive' than ours.* "

Mr. Wood's third proposition is, that "*The wicked shall not be raised along with the righteous, but after an interval of a thousand years; the one event occurring at the beginning, and the other at the end of the Millennium.*" In proving this, Mr. Wood enters very fully into a critical examination of the various passages on both sides. This portion of his work we consider exceedingly valuable. He has most thoroughly swept away his opponent's arguments and criticisms, and triumphantly established his own. The whole of the forty pages containing the proof and illustration of the above proposition are an admirable specimen of close reasoning and critical skill. They are quite unanswerable.. There is no evasion of the point; no distortion of passages; no telling us what the passages *cannot* mean, without telling us what they *do* mean. He discusses them in detail; and we can recommend the discussion to our readers as one of the fullest that

* "In his first edition (p. 55), Mr. Brown further remarked of our system, that the 'expectation which it holds out in connexion with the second advent, is bald in the extreme.' I am glad that he has dropped this argument; for, assuredly, no man's views of what is bald or mean, or what is excellent and glorious, ought to influence our interpretations of Scripture."

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they can have upon the disputed texts. Our only regret is, that we cannot give proper specimens. This would require too long extracts, as it is difficult to select paragraphs without destroying the connexion. But they can read and judge for themselves. We give but one closing citation, in which Mr. Wood is summing up the views of his opponents, and presenting us with a condensed view of his own confutation of them:—

"Let me conclude my remarks on this subject by endeavouring to present briefly to my readers the view held of this passage by our opponents. I think I shall be able to show that it is utterly untenable. When the beast and false prophet are taken and cast alive into the lake of fire, this puts an end to the antichristian kingdom. The rest (ὁι λοιποι), that is, of course, the rest of the host, were slain, and not cast into the lake of fire. 'We are prepared, then, for the possibility, at least, of their re-appearance upon the stage.' So far, we have no difference with our author. But when he goes on to state, 'Accordingly, we find them, as I shall show, in the 5th verse of the next chapter, under their old name, 'the rest (ὁι λοιποι) of the dead' (p. 236), I can agree with him no longer. How can 'the rest of the antichristian army' be the same as 'the rest of the dead'? What a perversion of language it is to call this their old name? Surely it will not be argued, that because the term *rest* is applied to each of them, therefore they are the same. The identity of two remnants depends on the identity of the wholes from which they are taken. If by 'the dead,' from whom the second party are separated, be meant the antichristian host, then, indeed, the remainders, the *rest* of the host and the *rest* of the dead, are one and the same. But 'the dead' and the 'host of antichrist' cannot be the same; for one part of 'the dead' have in some sense, figurative or literal, lived again in the first resurrection; while 'the rest of the dead lived *not* again till' the end of the millennium. On the other hand, the antichristian host have in no sense lived again. Nor is this the only inconsistency involved in my friend's theory. According to him, 'the one party' are those who rise in the first resurrection; and 'the other party' are the 'rest of the dead.' So far I hold with him. But, according to him, both parties, previous to their respective resurrections, were dead in the same sense, namely, 'in respect of the cause they espoused.' Now, if these two parties are thus opposed to each other, and one of them called 'the *rest* of the dead,' then 'the dead' must mean both parties taken together. In other words, according to this interpretation, there must have been a time when the cause of Christ and the cause of antichrist were both alike dead. From this state of deadness the cause of Christ rises first, and this is the first resurrection; and afterwards the cause of antichrist revives; and this is the second resurrection of the rest of the dead. In short, previous to the first resurrection, both parties had been dead, as regards their cause. The first resurrection is the resuscitation of the one cause; and the other is resuscitated when Satan is loosed from his prison. Well, then, when did Christ's party cease to live? When was his cause extinguished? When did it become 'as good as dead?' 'for no one,' observes Mr. Brown, 'can say that a resurrection is an unusual mode of representing the revival or recovery of a cause which, for a time, was as good as dead.' (P. 237.) Once, indeed, such an extinction of the Christian party is mentioned in the Apocalypse, under the figure of the death of the two witnesses. But it was resuscitated, after three days and a half, in

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the figurative resurrection of these witnesses. Have they died again? Where is this represented in the prophecy? Where, since the resurrection of the witnesses, has there been the least hint of such an event? The prophecy, since that time, has been occupied with the vials of judgment; while the witnesses have ascended into heaven; that is (if Mr. Brown be consistent), into the highest places of authority.* The theory, then, wants a basis. There is absolutely no death from which there can be a resurrection; no extinction of the cause of Christ requiring a resuscitation. Such a view, besides, is surely altogether inconsistent with the doctrines held by Mr. Brown and his friends on the subject of the inbringing of the millennium. I thought that, according to him, there was to be a gradual increase in the knowledge of the Lord, until it covered the earth. He says, in another place, 'Do they (pre-millennialists) believe that the effusion of the Spirit may come at this present time—in this dispensation that precedes the Lord's coming? We, believing that the discipling of all nations is to be effected, as the Lord himself assures us, before he comes, of course look for those copious showers of the Spirit which alone can make the Word efficacious to do it.' (P. 321.) Strange that with such an expectation should be conjoined the conviction, that the cause of Christ will be as good as dead at the commencement of the millennium! This is a more depressing doctrine than has ever been alleged against pre-millennialists. We are to expect, it seems, no latter-day effusion of the Spirit, until, first, the cause of religion is reduced so low that it has to be brought up as from the very grave."

Mr. Wood's second chapter is occupied with a discussion of the prophetical and priestly offices of Christ in connexion with his future reign. Mr. Brown has been at great pains to bring out this part of his subject, evidently with the idea that the strength of his argument lay here. He has endeavoured to show that pre-millennialism is utterly inconsistent with the exercise of these offices by Christ, and he has taken occasion in the course of his argument to make our system as obnoxious as possible, by reason of its supposed subversion of fundamental truth. Here we complain again that Mr. Brown's proof against us is more of the general than the special, more of the inferential than the direct, more of the theological than the scriptural. As the weakness of his cause lies in the *utter absence of all direct proof-texts in behalf of his own system,* so we find that weakness manifested strikingly in the discussion of the above topics. The substance of his argument is just that *our system cannot be true, because he cannot reconcile it with his ideas of the offices of Christ.* He does not bring any *direct proof* to show that his own system is true. He assumes that if he can but set aside ours, his own must come in its place. We wonder that post-millennialists do not see this. In spite of all that can be said this is their *weak point;* and its weakness cannot be concealed. Some of themselves are beginning

* "So he interprets the casting of Satan out of *heaven.*—(P. 404.)"

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to see it. They acknowledge that they must either meet us fairly and broadly, with direct proof-texts in favour of their own system, or abandon that system at once. *It must come to this.* Nor shall we cease to press home this point, especially because we see from the uneasiness they betray at the mention of it, that they are secretly conscious of the truth of what we say. It is surely no exorbitant demand that we make upon them,—no unreasonable condition that we propose. *We set before them our direct proof-texts for the priority of the advent; and all we ask is that they would give us their direct proof-texts for the priority of the millennium to the advent.* We are quite willing to discuss the subject on indirect and inferential grounds also. We are willing to argue it theologically as well as scripturally; but we must insist that the direct and positive have at least some place in the discussion. We think that it should be *first;* but we would concede that, provided our opponents would give it any place at all. If their system be so entirely scriptural, as they think, surely there will be some *direct* texts to prove it! The subject is not one that is only seldom alluded to in Scripture. It covers pages of the prophetic word in one form or another. And surely out of the numerous references to it there will be some passages which can be claimed as directly proving, not merely that our system is false, but that theirs is true.

We give one or two extracts from Mr. Wood's statements regarding the intercession of Christ, on which Mr. Brown lays such stress, arguing that He intercedes at the right hand of God, and that *locality* is not an unimportant circumstance:—

"This view seems to proceed on an entire misconception of the relation between the atonement and the intercession of the Redeemer. It was indeed absolutely necessary that the sacrifice offered up for the sins of many should be brought within the veil. Without this the work of atonement could not have been held as completed, just as the reconciliation made by the high priest was not accomplished till the blood of the victim was carried into the most holy place. But when Christ had *once* thus presented himself before the Father, there seems no reason why this act should be repeated, or why his continued presence should be necessary, in order to secure the efficacy of his intercession. Scripture testimony and analogy seem equally opposed to such a view. The apostle tells us, that 'Christ entered in *once* into the holy place.' (Heb. ix. 12.) The word in the original is εφαπαξ, which means *once for all.* The same expression is used in two other places in this epistle with reference to the work of Christ, both times with the same meaning, and in one of them it is rendered in our version *once for all.* 'Christ needeth not daily to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once for all*, when he offered up himself.' (Heb. vii. 27.) 'We are sanctified through the offering of the body of Jesus Christ *once for all.*'

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(Heb. x. 10.) 'By his own blood he entered in *once for all* into the holy place, having obtained eternal redemption for us.' (Heb. ix. 12.) From these passages it is plain, that the 'entering in' belongs rather to the work of atonement than to that of intercession; that it is one of those things which are done *once for all;* and that, being once performed, eternal intercession may be founded on it. 'Upon the supposition,' says Owen, 'of the obedience of Christ in this life, and the atonement made by his blood for sin, with his exaltation thereon—there is nothing in any essential property of the nature of God—nothing in the eternal, unchangeable law of obedience, to hinder, but that God might work all those things in us to his own honour and glory, in the eternal salvation of his Church, and the destruction of all its enemies, *without a continuance of the administration of the offices of Christ in heaven,* and all that sacred solemnity of worship wherewith it is accompanied.' *

"It might indeed be argued, that because on the day of atonement the high priest offered incense only while the blood of the sacrifice was being presented in the most holy place, and no longer, therefore Christ's intercession can only continue while he himself is in the immediate presence of God. The typical service, however, when read correctly, teaches a very different lesson. The burning of incense was not confined to the day of atonement; it was a service performed every morning and evening. (Exod. xxx. 8, 9.) We have a case in point recorded in Luke i. 8—11. Zacharias was engaged in the office of burning incense when the angel announced to him the approaching birth of John the Baptist; and the fact is noted, that while he was doing so the whole multitude of the people was engaged in praying without. So David says, 'Let my prayer be set forth before thee as incense, and the lifting up of my hands as the morning sacrifice.' (Psalm cxli. 2.) Hence follows the conclusion that the daily burning of incense was typical of the daily acceptance of the prayers offered up to God by his people, through the intercession of Christ. But upon what is this acceptance founded? Why, upon the annual service of the day of atonement. The blood sprinkled then completed the reconciliation, in virtue of which the cloud of incense arose morning and evening from the golden altar. And just so, when Christ once for all entered into the holy places not made with hands, the foundation was laid, and all the foundation that was necessary, for his continued intercession, wherever his human nature might be, whether in the immediate presence of God or elsewhere.

"Besides, the fact that Christ did actually intercede *before* he suffered, furnishes conclusive proof that his personal presence in heaven is not necessary to the performance of that priestly work. Were the Old Testament saints saved *without* the intercession of the Redeemer? Assuredly not. Christ, then, must have commenced his intercessory office before he ascended into heaven. But of this matter we have even plainer proof. The prayer which is recorded in the seventeenth chapter of John's gospel, is in its character altogether intercessory, and has always been regarded as an example of the manner in which he now conducts the office of a priest on high. But that prayer was offered upon earth; and it follows, therefore, that it is not necessary to the work of intercession, that Christ should be personally present in heaven. It must never be forgotten, however, that whatever Christ did in the exercise of his mediatorial functions before he suffered, was founded upon the certainty of that decease he was to accomplish at Jerusalem. 'As he was the Lamb slain from the foundation of the world,' says Charnock, 'so by the same reason he was an advo-

* Owen's Christologia, chap. xx.

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cate pleading from the foundation of the world. The credit of his plea was the same with that of his passion. As he was a sufferer by promise from the foundation of the world, so he was an intercessor by virtue of that promise. There is the same reason of his intercession upon the credit of his future suffering, as there was for the pardon of sin upon the credit of his future passion...... Though he was not actually installed in all his offices, yet he exercised them, if I may so speak, as a candidate. As a king he ruled his Church—as an angel he guided Israel—as a prophet he sent the prophets of the Old Testament, and revealed his will to them.' If, then, there is ground for Christ's intercession upon the credit of his future suffering, why should there not be ground for it upon the credit of his past suffering, and upon that alone? If he has already interceded before he became man, and, after his incarnation, while he was still upon earth, why should it be held a thing impossible that he should intercede when upon the earth again? If he leave the right hand of the Majesty on high, and again descend to this lower world, the fact of his having once for all entered into the holy places not made with hands, must necessarily be as good a foundation for his intercession, as the certain futurity of it was for the same act before he ascended at all."

Having thus stated the general truth in answer to his opponent, Mr. Wood proceeds to an *argumentum ad hominem*, which is conclusive and irresistible :—

"Mr. Brown believes in a *post*-millennial advent. While, then, he objects to a pre-millennial advent, on the ground that it would interrupt the continuity of Christ's intercession, is he sure that his own view is not liable to the same objection? Does he believe that Christ's intercession shall be *perpetual?* Scripture seems to me decidedly to testify against any cessation of his priestly office. But let me quote a passage from Symington's 'Atonement and Intercession of Christ,' a work which will not be suspected of any millennarian leanings. 'The permanent continuance of the redeemed in the state of glory, stands connected in the same manner with the intercession of Christ. He is a priest *for ever.* Not only is everlasting glory the *effect* of his intercession, but it is the subject of everlasting intercession. "He ever liveth to make intercession." The perpetuity of heavenly blessings, and the acceptance of celestial services, must all be traced to this source.' (P. 372.) When on a former occasion I quoted this passage, Mr. Brown replied, that the quotation 'exhibited as singular a specimen of misapprehension of an author's meaning (for it could not be anything more) as one could meet with.' * He had 'communicated personally with the able author,' and found that he 'repudiated emphatically' any intercession after Christ's coming 'for the in-bringing of more sinners, and the perfecting of more saints.' He told me that I 'could not but know' that this was 'the *only* point to which his remarks were directed—the only intercession after Christ's coming which he opposed.' And he concluded by informing me, that 'I could not expect to establish my point by substituting for argument of my own the statements of others, in a sense the reverse of what they were meant to bear.' This was not particularly civil, and the insinuation especially was entirely gratuitous, as the whole misapprehension lay with Mr. Brown. I understood my quotation a great deal better than he understood my argument. The purpose for which I adduced, and now adduce, the extract from Dr. Symington's work was not to show that he agreed with me as to the *object*

* First Edition, p. 102.

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for which Christ shall intercede after his coming, but to make it plain that he held the perpetuity of Christ's intercession for *some* object, but what that object is matters not to my argument. Does Mr. Brown agree with him? Then I ask how, if Christ's personal presence in heaven is necessary to his intercession, that intercession can possibly be perpetual? It must be interrupted at his second coming, whenever that coming shall be.

"Nay, if as Mr. Brown holds, the earth is to be the everlasting habitation of the Redeemer and his saints, there can be no intercession after he comes to judgment. My quotation is, after all, I venture to think, of some importance. The views contained in it are subversive of Mr. Brown's. Truly I do not wonder that he 'will not be drawn into the questions that have been raised about the continuance of Christ's intercession after the whole Church has been gathered and perfected.'—(P. 119, Note.)"

Mr. Wood's third chapter is upon the kingly office of Christ. This, of course, leads him still more fully into the heart of his subject. It occupies nearly seventy pages, and does most ample justice to the various points brought under notice. The discussion is, as in other parts, conducted with great closeness of reasoning and accuracy of interpretation. Like the preceding chapter, however, it is so connected and consecutive in all its parts, that we cannot do justice to it by quotations. We give merely one, which may be cited alone:—

"I believe that I may be excused from proving that 'the *day* of judgment' does not necessarily mean a natural day, but may signify a period during which judgment shall be executed. And it is also admitted 'that the words *judge* and *judgment* are used in Scripture, both in the sense of exercising kingly rule, and in the sense of inflicting public judgments.'—(P. 261.) But when we are told that 'these are not the senses in which Christ will come to judge at the great day,' I must affirm, on the contrary, that they *are*, without excluding, however, judgment upon individual persons. A few passages may be quoted to prove my assertion. 'He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.'—(Isa. xi. 3, 4.) 'He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor.'—(Psa. lxxii. 2, 4.) 'I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.'—(Jer. xxiii. 5.) 'Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity.'—(Psa. xcviii. 8, 9.) Without multiplying citations, I shall perhaps better illustrate the meaning of the word 'day,' and the character of the dispensation of judgment, by mentioning the synonymous phrases used for it in Scripture. It is called the 'day of the Lord,' and the 'great day' (Jude, 6): or more fully, the 'great day of the Lord.'—(Zeph. i. 14.) Also the 'day of redemption' (Eph. iv. 30); the 'day of Jesus Christ' (Phil. i. 10; ii. 16); the 'day of Christ's power' (Psa. cx. 3);

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the 'day of wrath' (Psa. cx. 5); the 'day of vengeance, and the year of Christ's redeemed' (Isa. lxiii. 4.) Of these, the most generic term is the 'day of the Lord;' in which He shall be exalted: the period, that is to say, of His kingdom, when He shall put all enemies under His feet. What, then, Scripture teaches us to anticipate during this period, is the *destruction* of all Christ's enemies and those of the Church—a *rule* founded in justice and equity, and the *personal condemnation* or *acquittal* of every individual of the whole human race. 'You may take in these things *in words*,' says Mr. Brown, 'but in reality, or to any practical purpose, you neither do nor can include both in *one judgment*.'—(P. 262.) They may be included, however, in one *day* of judgment surely; and as for their 'wanting unity,' it remains to be proved that they were ever intended to possess it. Besides, I would ask what kind of unity Mr. Brown would have? As long as we are satisfied with vague and general views of the day of judgment, we may fancy to ourselves that it shall be one single act. But as soon as ever we approach nearer to the subject, we find that it is impossible so to conceive of it. It is no new idea, that the day of judgment shall consist of a multitude of separate acts. 'Christ,' says Boston, 'will go to work so exactly, that some divines have thought that the day of judgment will last as long as the day of the Gospel's administration hath done, or shall do.' Nor is there any reason to fear that 'all solemn impressions' regarding it will be 'dissipated by the introduction of details.' Quite the contrary. There is a sublime unity which pervades the whole of it—the unity of a glorious King subduing, ruling, defending, and judging, that He may perfect His kingdom, and present it to the Father.

"Another difficulty is started by Mr. Brown, which does not appear to me very formidable. He argues that these inflictions of temporal vengeance, involving the destruction of Christ's enemies, are 'not of the nature of an assize,' in which individuals 'are put upon their trials:' that consequently, on our view of the matter, either this is 'all the judgment they are ever to undergo' (and in that case '*all judicial trial of such persons is given up*'); or, on the other hand, if the personal judgment of these individuals is still to be gone through at the final judgment, then the destruction of Christ's enemies is no longer part of the judgment of the great day.—(Pp. 262, 263.) The difficulty is of Mr. Brown's own creating. The day of judgment is the day of Christ's power, the period of His kingdom. The destruction of His enemies is part of the exercise of His prerogative of ruling or judging, and so is the trial of individuals; but the one does not supersede the other; both shall be fully executed during His reign, though not at the same moment of time."

Mr. Wood's next chapter is upon the precursors of the Millennium. This is a long chapter, but a very important one, in so far as our main argument is concerned. Its commencing proposition is that "*the Antichristian host will be destroyed previous to the Millennium by the personal appearance of Christ.*" We pass over a few of the opening passages by which Mr. Wood proves his position. They are most conclusive; nor is it easy to see how they can be met, save by that process of *decomposition* resorted to so frequently by our opponents, by means of which whole verses and chapters

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are dissolved into mere abstractions, and made to vanish into thin air. We quote Mr. Wood's remarks on Zech. xiv.:—

"The first passage I shall quote as a direct proof that Antichrist shall be destroyed by the personal coming of Christ, is Zech. xiv. To this chapter I have already had occasion to refer at p. 20, and I then remarked upon the very unsatisfactory manner in which Mr. Brown dealt with it. The sole notice he bestows upon it is a note at p. 62 of his volume, and even there he does not give us the least information as to the interpretation which he would put upon it. It has always appeared to me one of the very strongest passages in support of the pre-millennial view. The chapter opens with a prediction of a siege of Jerusalem; and it is of importance to determine at the outset what event is spoken of. According to Dr. Urwick, Jerusalem is here the Gospel Church. It is a sufficient answer to this scheme to say, that the Jerusalem mentioned in the latter verses of the preceding chapter, is evidently the literal Jerusalem. But I do not suppose that any of my opponents will adopt this theory. The prophet therefore speaks either of a future siege of Jerusalem, or of that by the Romans. But if of the latter, it can scarcely be said that *all* nations were then gathered to Jerusalem to battle; nor was it true of that siege, that half the city went forth into captivity, and that the residue of the people were not cut off from the city. The *whole* inhabitants were in that day driven from Jerusalem, and the very place on which it stood was ploughed and sown with salt. Neither did the Lord at that time, either personally or providentially, fight against the enemies of his people. They were suffered to take their will, and fulfil their fell purpose of destruction. And lastly, that siege was followed by no such time of peace and blessedness as is predicted in the remainder of the chapter. The Roman siege, therefore, cannot be here predicted. But there is another siege of Jerusalem yet to come, as we learn from some other passages, to which I shall advert when I come to speak of the restoration of the Jews. To it, therefore, must the prophecy be referred. And if so, what can be more plain than that a personal coming of Christ is at that time to be expected? 'His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.' What is the meaning of this statement, if it does not refer to a personal advent? 'The Lord my God shall come, and all the saints with thee.' Is not this Christ's final advent? My readers will find from some quotations I have already given (see p. 22) what poor work those have made of it who have attempted to put upon the passage a figurative interpretation. Mr. Brown has been more wise—he has left it alone. The enemy overthrown at this coming is plainly the Antichristian host; for immediately afterwards millennial times begin, and the account of them occupies the remainder of the chapter."

These statements are quite sufficient and satisfactory. We leave them without further comment, and pass on to 2 Thess. ii. 1—8. This passage is plain enough, one would think. It only needs to be read in order to be understood. So thought every interpreter of former times, and so thinks almost every interpreter of the present day. Some there are who see that their theory is endangered by its literal acceptation. And all the length to which the boldest of our opponents have reached is to try to show that it *may admit* of a figurative meaning. By

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dint of circuitous criticism it can be *got over*. That is all. No one has ventured to say that *we* are straining it. Nay, Mr. Brown admits that, according to our sense, it makes a very good meaning. Nor does any one among them venture to assert that they have *proved* their interpretation. They suggest certain things, which seem to render it not absolutely impossible that it may be figuratively understood, and there they leave it! What perilous tampering with the Word of God! Take Mr. Wood's statement:—

"And what, then, is the exposition of the apostle's language by which Mr. Brown avoids coming to our conclusion? He holds that the *coming* in the eighth verse is not at all the same event as the *coming* in the first verse—that the coming of Christ by which Antichrist is destroyed is a *providential* one, while the *coming* of which the Thessalonians are warned that it is not imminent, is a *personal* advent. This is sufficiently startling, even at the first aspect of it. The word in the original (παρουσια) is the same in both cases; and it does seem strange that within the compass of eight verses, and in a continuous and closely connected narrative, the same word should be used in two senses so widely different. Nor does a closer examination of the passage at all reconcile us to this interpretation. The train of thought in the epistle necessarily requires that the two comings should be the same. The precise object of the apostle, according to Mr. Brown, was to tell when Christ would *not* come, and not when he *would* come. Admitting this to have been his purpose, he was certainly not precluded by it from giving the latter piece of information. So far from this, it generally happens that the best and speediest method of telling when an event is not to happen, is to inform us of the precise time of its occurrence. And this is the method which, as seems to me, the apostle follows. His statement is, The day of Christ shall not come till the apostasy has taken place, and the man of sin has been revealed. That lawless one cannot be revealed till that which hindereth (the Roman empire, namely) is taken out of the way. But when once he is revealed, then it is by the Lord's coming that he shall be destroyed. What can be more plain, precise, and natural than the apostle's language, according to this view of it?

"What, let me ask, must have been the effect produced by this epistle upon the Thessalonian Church? Would there be a single man among them who would doubt, after reading it, that the coming (παρουσια) previous to which the Man of sin was to be revealed, and the coming (παρουσια again) by which that Man of sin was to be destroyed, were one and the same? Is not the conclusion so very plain as to be altogether irresistible? And can we conceive it possible that the apostle, if he intended to intimate that it was by a *providential* coming that the destruction of Antichrist was to be effected, would not have used some mode of expression less certain to be misunderstood? Mr. Brown has conceded too much to be able to maintain his position. He should have held to the old anti-millennarian doctrine, that *no* personal coming is alluded to in this chapter at all. In admitting that the first verse speaks of a real advent, he has utterly destroyed the argument against such a coming being intended in the eighth verse."

In reference to the general principle on which Mr. Brown's attempt to spiritualize these verses is founded, Mr. Wood has some strong, but very needful and salutary remarks, which

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our post-millennial friends would do well to consider. The ground on which they stand is neither so secure nor so comfortable as they imagine. Their principles, if carried out, would lead to most fatal results. It is well for themselves, and for their religious faith, that they do not carry them beyond the field of prophecy. With such principles they would make a havoc of all sound theology.

"It would have been more wise, I think, had Mr. Brown abstained from any allusion to the mode of arguing adopted by the Socinians. He has provoked the merited retort, that his own style of reasoning bears a close similarity to theirs. 'These texts,' says Waterland, in his work on the Trinity, 'are eluded by Socinians upon the principle that *person* and *intelligent being* are equivalent, or by something else of like kind, which is running off from the question about the scriptural proof of the doctrine to the natural impossibility of the thing, and is not submitting to the obvious and apparent sense of sacred writ, but is tantamount to saying that *no Scripture can prove it.*' Very much the same is the anti-millenarian method. The difficulties, the objections, the improbability, of a personal reign of Christ on earth, are insisted on; and even such a plain passage as that in 2 Thessalonians is attempted to be set aside. May I not reply in the language of the same writer, 'This kind of conduct on the opposite side manifestly shews how hard they are pressed upon the foot of Scripture, when, in the last resort, they remove the question from considerations of language, style, and propriety of expression, to the *rationale* of the thing? This is a plain token that the letter is against them, only they take the reason of the thing to plead so much in their favour that it ought to overrate any force of expression.' Mr. Brown contends, indeed, that all the rest of Scripture is in favour of his theory, and, therefore, that this text ought to be understood in a manner conformable to it. I leave it to my readers to decide whether this scriptural evidence would be worth much *apart from the prejudices and prepossessions which are entertained on the subject;* and using again the language of Waterland, I would say, that 'we do not deny that many Scripture texts may be speciously urged on the other side; but what we mean is, that upon summing up of the evidence upon both sides, and after balancing the whole account, the advantage is so plainly ours, that there is nothing left whereby to turn the scale except it be some pretended absurdity or absurdities.' And, further, I will presume so far as to give a warning to my opponents in the words of one other passage which I shall quote. Waterland complains that the Socinians, in eluding the 'Scripture proofs of the divinity of the Son, scarce left themselves any for the divinity of God the Father; indeed, none but what, by the same artificial way of eluding, may be evaded and frustrated as well as the other.' And I fear that many statements which have been made to elude the conclusion of a *pre-millennial* advent from certain passages of Scripture, would go far, if carried out, to deny any personal advent at all. For example, if 'the brightness of his coming' is merely a providential visitation, why may not his 'appearing and his kingdom' be a mere figurative expression? If his 'coming in the clouds of heaven, and gathering his elect together with the sound of a trumpet,' be only the destruction of Jerusalem, why may it not be at *that same time* that he shall 'sit on the throne of his glory, and gather all nations before him?' And thus the doctrine of a real advent would be eliminated from Scripture altogether. Or, take an instance from the preceding chapter of this very epistle. The Apostle there speaks of the wicked being



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destroyed 'from the *presence of the Lord*, and from the *glory of his power*.' If the 'breath of his mouth and the brightness of his coming,' by which Antichrist is destroyed, is only a figurative expression, then the 'presence of the Lord and the glory of his power,' by which the ungodly are destroyed (an expression hardly so strong), should be considered as figurative also. Surely the two events are the same; for they are spoken of in similar language at the distance of only eleven verses. But then the whole passage must be no longer interpreted of the second coming, as it has hitherto invariably been. And if this text be given up, as I think it should in all fairness, by our opponents, what hope is there of any other proof passage of a second coming being able to stand?"

We have now gone briefly through about one half of Mr. Wood's volume. The rest of it we must defer till our next number. We cannot, however, part with it, without recommending it in the very strongest terms we can use, to our readers. They will have gathered something of its excellence from the citations given already; but they must read and study it for themselves. We have seldom read a work which has more completely, yet with such calmness, demolished an opponent. Nor will any attempt be made to answer it; and this for the best of all reasons,—it is unanswerable. Adopting the language used by two reviewers, in reference to Mr. Brown's book, and altering the *pre* into *post*, we say "it has argumentatively destroyed post-millennialism, root and branch;" it is "a noble defence of precious truth comprehending a whole library of readings, and which, we think, will be the death-blow of the anti-millenarian theory."

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## Art. V.—SCRIPTURAL PROBABILITIES AS TO A RESURRECTION OF THE BRUTE CREATION.

Although it is not the scope of revelation, to satisfy curiosity on a multitude of interesting inquiries that suggest themselves to the thoughtful reader; nevertheless, it is permissible to collect any scattered rays which may partially enlighten us, even on subjects apart from the grand and immediate objects for which Scripture was given.* If a conclusion, arrived at by these means, appears to harmonize with the general tenor of what we know of the Divine counsels; if its tendency, seems to put honour on the redemption-work of

* "Lo, these are parts of his ways; but how little a portion is heard of Him? (*lit.* but what a whisper of a word is heard of Him?) but the thunder of his power who can understand?" (Job xxvi. 14.)

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the Son of God; if, besides not being contradicted by any express passages, some can be produced, that appear to be in its favour, then one may be justified in regarding it; not, indeed, as an incontrovertible article of belief, yet as having at least enough of probability, to vindicate it from the imputation of fancifulness and airy speculation. The idea of immortality extending to the animal creation, although it may by many be esteemed visionary, will probably be found on examination to bear the test just proposed. Let us see what light can be gathered from Scripture on the subject.

The relation of the animals to man, was originally very different to what it became, when death, as the consequence of Adam's transgression, entered "into the world." (Rom. v. 12.) Formed to illustrate the Divine power and goodness, every living creature shared according to its capacity of enjoyment, its Creator's beneficence, in a world in which as yet suffering and death were unknown. Adam, on his creation, found the waters, the air, and the land already teeming with life. He who blessed our first parents (Gen. i. 28), had before pronounced a separate benediction on the inferior creatures, over which they were invested with dominion. (Ver. 22.) The wisest of all men since the fall, "spake of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings iv. 33); but how changed was the fauna of his days, from its primeval condition, when all its members brought by the Lord to Adam, received from him their appropriate names. And if the normal state of animals, the original object of their creation, and their relation to man, are found in the two first chapters of Genesis (where we find that they as well as he, were pronounced "very good,") (Gen. i. 30), it might be inferred, that annihilation was just as little as suffering, originally contemplated by their Maker, as their lot. Clearly, they were in the first instance no more made with a view to die, than their human head himself. The first constitution and object of their existence involved no sickness, pain, or dissolution. They fed, like their earthly lord on the productions of the earth, and lived in peaceful subjection to him, and harmony with each other. The idea then, of a perpetuity of animal life, even in its inferior development, is by no means *in itself* extravagant. But for man, the wing of a butterfly would never have been hurt, nor a sparrow have fallen to the ground. The question next arises, have we any Scripture, whereon to found an expectation that a remedy will be provided for the innocent victims of what was brought in solely by human disobedience?



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Before, however, entering upon this, a few general considerations may be advanced. We are too much in the habit of looking at everything from a utilitarian point of view; as though the beginning and the end of all we see around us, had exclusive reference to ourselves. Yet, the *glory of God*, not the good of man, was certainly the grand end both of creation and redemption. Even now that, to meet the altered circumstances of a ruined world, we have the Divine permission to take the life of animals for our use, a large amount of animal life is entirely unconnected with, and independent of, man. Deserts, unexplored regions, the atmosphere and water, the ocean depths, abound with living creatures of all kinds, that in no wise can be supposed to advance his comfort, and of the very existence of which but few are aware. If it be said, that they all serve to manifest the wisdom, beneficence, and power of God, this is true; and may they not perhaps serve so excellent a purpose beyond the transient limit of present existence? Most of the creatures, concerning which the Lord speaks so much at large to Job, as so peculiarly illustrative of his own Divine attributes (xxxviii. 39; xli.), contribute nothing to man's advantage, while some of them are objects of his dread. Who that reads the elaborate and magnificent description, from the mouth of Jehovah himself, of Behemoth, "the chief of the ways of God" (xl. 19); and of Leviathan, of which the Almighty says, "upon earth there is not his like" (xlv. 33), can feel quite sure that such masterpieces of creative skill, may not be destined to "point a moral" in ages and worlds yet to be. (See also Prov. xxx. 24—31.) In this "age of great cities," mankind are becoming increasingly selfish. The criterion of a thing's excellence, is the measure in which it will minister to human gratification. And if we look into the prophecies of the future, among the articles exposed in the Great Exhibition of the end of the age, in the inventory of the merchandise of Babylon, (as if on the very stalls where glitter her gold and gems,) will be found the "*bodies and souls of men.*" (Rev. xviii. 13.) How beautifully the expansive width of the Divine benevolence contrasts with this monopolizing selfishness of man; the minute care of God for the least of his creatures, with this reckless disregard of the present and eternal welfare of those who are of "more value than many sparrows!" To the vain self-complacency of man, to his proud pretensions, to his all-engrossing pursuit of profit and pleasure, the voice that spake from the whirlwind three thousand years ago, still

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addresses admonition and rebuke. Among other things, it tells him, that all is not made and done even in this world with reference to himself; that while he is improving and beautifying the cities of his pride, there is one who hath made provision,—

" To cause it to rain on the earth, where no man is;
On the wilderness, wherein there is no man;
To satisfy the desolate, and waste ground;
And to cause the bud of the tender herb to spring forth."
(Job xxxviii. 26, 27.)

If such be the overflowings of the Creator's love, of which no part of his work is destitute, may that love not choose to manifest itself throughout eternity in an infinite variety of ways? Below angels and glorified saints, may not life, in endless gradations and capacities for enjoyment, be destined to pervade the universe? and do we know enough of the future economy of that universe, to say positively that the animals that have once lived may not again live, and, together with fresh emanations of creative power, respond to the sacred lyrics of some heavenly psalmist again calling upon, " beasts, and all cattle; creeping things, and flying fowl,"—to *praise the name of the Lord.* (Psalm cxlviii.)

Animal life, even in its lowest forms, is, indeed, a wonderful thing. We learn that it, as well as spiritual life, is communicated by the Holy Spirit. The Spirit of God, at the creation, "brooded over the face of the waters," apparently imparting to the elements the power of communicating life to animals, plants, &c. (Gen. i. 11, 20, 24.) This universally vivifying influence is repeatedly ascribed, in other places, to the Spirit. (See Isaiah xxxii. 15.) " Thou sendest forth thy Spirit, they (*i.e.*, the animals) are created; and thou renewest the face of the earth." (Psalm civ. 30.) Compare with this what Elihu says; " The spirit of God hath made me, and the breath of the Almighty hath given me life." (Job. xxxiii. 4.) And life, whether of man or beast, depends on the will of God,

" In whose hand is the soul of every living thing,
And the breath of all mankind." (Job xii. 10.)

" So that a sparrow shall not fall to the ground without Him." (Matt. x. 29.) This life, so easy to be taken by the most ignorant, far transcends the power of the wisest to impart or restore. There is something solemn in its cessation; something to our human ideas, painful and sad in the thought of its being extinct for ever. And when combined, as it often

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is, with high degrees of sagacity, fidelity, and affection, this feeling is yet more heightened, and the question may sometimes almost involuntarily have arisen, can it be that all this intelligence and excellence (in its measure) is finally annihilated. And may not the inquiry, not unreasonably, be raised, whether there is not a possibility that a life originated by the Spirit of God, and the object on the part of God of so minute and careful a providence, may not be intended to be restored at a future time, and placed for ever beyond the reach of suffering and death; whether the נֶפֶשׁ חַיָּה the "living soul," may not be in any creature too noble and excellent a thing to be allowed to perish for ever, and may not, in the case of the irrational, but irresponsible and innocent part of the animated creation, be restored in a better and an everlasting state?

If such should be the case, an amount of suffering, which it would be difficult to over-estimate, occasioned by the fall of man, and aggravated by his (alas!) too frequent cruelty, would, indeed, as well as death itself, be richly and abundantly compensated. It is not asserted that a compensation *is* needful, for as God's ways are not our ways, so neither are his thoughts our thoughts; but if the supposition advocated in this paper be admissible, such a reflection as the above naturally flows from it.

In the dispensation commencing with Noah, we see the brute creation placed in a very different than their paradisaical relation to man. The *fear* and the *dread* of the latter henceforth was upon every living thing, and, moreover, it was assigned to him for food. Yet "flesh with *the life* thereof, which is the blood thereof," was forbidden him. Man had forfeited life, and was to be kept in constant remembrance that he could only regain it in the way of grace. (Comp. Lev. xvii. 10—14, Acts xv. 28, 29.) The blood was therefore *given* to Israel *on the altar*, to make *an atonement* for their souls. But the commandment thus common to the Noachic, the Jewish, and the Christian dispensations, appears to involve, besides the above truth, another evidence of the intrinsic excellence of the life even of those creatures that were not, like man, made in the image of God. To have taken it without the Divine permission would have been sin, and the restriction that accompanied the grant may be the assertion of the Divine prerogative over what has an inherent as well as a *typical* value. But if the position of animals, with regard to man, was thus materially changed under Noah, they were, at the same time, singularly favoured, by being taken, as well as

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he and his seed, into an everlasting covenant with God. Remarkable pains are taken to impress us with this fact, for it is repeated not less than five distinct times. That the earth has never yet enjoyed the *full* blessings of this covenant, seems certain both from past and present facts, and prophetic intimations of the future. The general promise (Gen. viii. 22) indeed has been fulfilled, but an age is coming when waste and barren tracts shall become fertile, when famines, wars, and pestilences, and a multitude of complex miseries, produced both by irregularities in the operation of the elements, and by human selfishness and misrule, will either entirely cease, or be materially diminished; and the rainbow round about the throne of God (Revelations vi. 3) tells us that however blessing has been hitherto retarded or hindered, the power, and wisdom, and goodness of God shall finally prevail to establish it; while the same beautiful sign seen around the head of the Lord Jesus Christ,—the mighty angel—as he came to claim the earth for his own (Rev. x. 1, 2), announces the time to be at hand when it shall be brought under the full bearing of the ancient covenant. It will be an age of vast increase in happiness, though still greatly inferior to the state of final fixedness, and absolute perfectness which will characterize the endless period beyond it. A few words here (for we shall return to the subject again presently), will suffice to deduce from the above an argument in favour of the doctrine we are advocating. And it is founded on the improbability that the close of an era like the millennium, which will witness all things subdued unto Christ (1 Cor. xv. 38), and the kingdom brought into a fit state to be delivered up to God even the Father (v. 24) will be distinguished by the sudden and eternal extinction of the numberless tribes of living creatures, that having once fallen with man under pain and death, and with him also shared in their measure, in a great though partial restoration, would, apparently, in that case present a marked exception to the onward flow of blessing. But may they not still partake of it? And when no rain-cloud shall any more exhibit the tinted arch which during so many ages has silently proclaimed the Creator's covenant mercies to every moving thing, may it not, still encircling the adorable head of the earth's Redeemer, remain throughout eternity the pledge of life and preservation, even to the creatures, that to the last moment of his own special and kingly rule enjoyed, as well as man, an interest in the covenant of which it is the token?

The eighth Psalm presents the world, as it will be, under

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the headship of the last Adam, the glorified Son of Man (comp. Heb. ii.), " All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas," are put under his feet. This is the millennial epoch, when the now savage beasts will lose their fierceness, and ceasing to be formidable to man, and to prey upon others, will so far exhibit a return to some of the features of their original state. (Compare the well-known descriptions in Isa. xi. 6—9; lxv. 25.) They will not, however, it would seem, be exempted from death, 'the last enemy that shall be destroyed,' and they will be again offered in sacrifice (Ps. li. 18, 19; cxviii. 27; Ezek. xl.; xlvi., passim), and probably continue, as at present, to be part of the ordinary food of mankind. Notwithstanding, these conditions will be greatly ameliorated; and the consideration again occurs, Is it not more probable that the result of Christ's headship will be a further development of happiness for the brute creation after the millennium, than that the transition to an incomparably superior and perfect period, will be accompanied by their utter privation of existence? Which theory has more the semblance of a complete triumph of redemption over death? Which appears most to heighten the contrast between the works of the first Adam and the last? Which best accords with the analogy of advance, which commencing with the opening of the millennium, continuously progresses to its close? Finally, which is more in harmony with the letter and spirit of such expressions, as, " times of refreshing, from the presence of the Lord,"—" times of restitution of all things " (Acts iii. 19, 21), —the reconciling of " all things " to himself by the Son, " whether things in earth, or things in heaven " (Col. i. 20), of which he was the Creator (v. 16), comp. Eph. i. 10? Duly pondering the comprehensiveness of such passages, it will be felt to be no recommendation to the theory opposed to our own, that it seems to involve a retrogression at the very moment when the culminating point of progress appeared about to be attained. Whereas the other frees us from what cannot, it is conceived, but be felt as an embarrassing consideration, to wit, that animals should have been in a superior, because undying, state at the commencement of the headship of Adam, to that they will be in, after having been a thousand years under the feet of the Son of Man. It frees our conception of a paradise regained from any feature of inferiority to a paradise lost. The regenerate man awaits the redemption of the body; even so the age to which the remarkable appellation

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of palingenesia (regeneration), (Matt. xix. 28,) is given, will be but the prelude to the new heavens, and the new earth; and the mysterious but real connexion that there will be between the natural and spiritual bodies of the redeemed, will apparently be found between the former earth, and the one which will rise, as it were, from its ashes. Something may be said in favour of the latter part of the Epicurean axiom, "Nil fieri ex nihilo, in nihilum nil posse reverti." And as animals will partake in the blessings of the palingenesia, it seems no extravagant idea that they will be likewise interested in the grand consummation, when *all things* shall be *made new* (Rev. xxi. 5), and that we may derive an argument for their future existence even from the flames of a burning world.

But no passage hitherto produced seems to countenance the doctrine of a resurrection of the brute creation; so much as Rom. viii. 19—22, "For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected [it] in hope: because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation, groaneth and travaileth in pain together until now. And not only," [it] &c. That κτίσις means here the created universe, is admitted by many, and this is its ordinary sense in the New Testament. Indeed some are of opinion that it is never there used of *mankind alone*. From verse 23, it is seen to be distinct from Christians, and it cannot be understood of those who are not Christians, who in no sense could be said to wait for the manifestation of the sons of God. Understanding it then of creation in its simplest, broadest meaning, we learn that this was involuntarily subjected to vanity by God (in consequence, as we know, of man's fall), but that it is not hopelessly ruined, but awaits, while everywhere expressing the language of pain and suffering, a period of emancipation from its bondage. That this period will be fully reached during the millennium it is impossible to conceive, for reasons already stated. But in the then *manifested* and glorified sons of God an earnest will be afforded to the creation, already greatly advanced in the scale of happiness, of what its ultimate and *perfect* state is destined to be. And again may the former argument be pressed. If animals, which not least of the creation, share the common travail, and not least express their sense of it,—if animals will partake of the blessings connected with the revelation of the sons of God,

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and in their measure keep pace with the improved circumstances of "the regeneration," what valid objection can be raised to their participation in the "liberty of the glory" of the redeemed? And would not that imply their resurrection? And if recovery, not annihilation, is God's purpose for the creation as a whole, why should not animal life, so conspicuous and wonderful a portion of that creation, be restored rather than annihilated? So far as we can judge at present, this idea best suits the passage before us. It is difficult, with the bright and gladdening prospect it unfolds, to come to the conclusion that living creatures, far below man indeed in dignity, yet still raised above mere inanimate objects by their peculiar characteristics,—creatures that owe their manifold living and dying pains to a cause to which they in no wise contributed, shall finally not only be excluded from the universal jubilee of the creation, but cease to belong to it at all. Would not this rather look like a triumph of the bondage of corruption than a deliverance from it? Would it not be like being borne along the stream of progressive bliss only to be finally engulphed in the abyss of oblivion? And does it appear altogether in unison with the splendid anticipations inspired by this Scripture, that the groans of the sentient, though irrational part of the creation, should ultimately alone of all the other, not be changed to the notes of joy, but cease (and that too after a bright gleam of hope) in the silence of endless death?

It is not forgotten that some are of opinion that the sufferings and death of animals are not the result of Adam's fall, but were from the beginning of the animal creation a part of its system. Were this view correct still the *possibility* of a future existence for brutes would remain, and even its *probability*, in so far as it might be rested on the broad intimations of a restitution of all things. Nevertheless there would be less to urge in its favour. But if Romans v. 12 be deemed inconclusive, it is not easy to evade the force of the passage just considered. Not to say that the notion of suffering and death in any form, constituting part of the original paradisaical system will doubtless appear to many so extremely improbable in itself, that no physiological considerations or conclusions from actual organization,—in brief, no theory of the beginning based merely on the analogies of the present will avail to give it recommendation. If, indeed, "a perpetual circle of life and death, each ministering to the other," was, as has been asserted, part of the economy of creation at *all* times, and not merely a wise and merciful provision

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adapted to its altered and inferior state, how modified must our conceptions become of the fairest period the earth has yet seen! But the universal curse, which also affected its living creatures (Gen. iii. 14), came into operation when the thorn and the thistle became indigenous to its soil. The poet's conception so far is correct when of the period that followed the "golden age" he says,—

> "Ille malum visus serpentibus addidit atris,
> Prædarique lupos jussit, pontumque moveri."

> "Jove to the serpent fang new venom gave,
> Commanded wolves to prowl, and swell'd the wave." *

But what shall we say to the requirements of geologists who tell us of vast pre-Adamite cycles in the history of our globe, disclosed by the successive beds of the earth's crust, in which the remains of living creatures afford "sensible demonstration of limited periods of existence for all animals, both individually and as species, and that animals have been in all periods sustained by feeding upon other creatures possessed of animal life." † Although we should assume this to be demonstrated, we may still be permitted to demur to the inference that such alternations of life and death were the fulfilment of the Creator's original ordination. Evidence is here wanting. And as far as analogy might lead us to infer, those "rocky sepulchres" of extinct creatures, those many convulsions in the archaic history of the earth, indicate derangement rather than primary intention. We know that the existence of moral evil antedates the human history. *How much*, or in what variety of ways it may previously have been permitted to mar the creations of God that were antecedent to our own, we are ignorant. There is something repugnant in the idea of the necessary *dying out* of innumerable multitudes of living creatures being an original law of creation, of death being thus stereotyped in the works of the living ‡ God, of a series of catastrophes, not, like Noah's flood, brought on by moral evil, but serving as boundaries of creation epochs. But this does not appear to have been felt as a difficulty by

* Sotheby's Georgics.

† Dr. John Pye Smith.

‡ "God made not death," says the author of the Apocryphal Book of "the Wisdom of Solomon," "neither hath he pleasure in the destruction of the living. For he created all things that they might have their being; and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth." (Chap. i. 13, 14.)

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geologists, more intent upon the transitions from the granite world to our own alluvial soil, than upon deductions from principles of Scripture. Suppose we just reverse the argument; and, in place of assuming, from the prevalence of suffering and death in the remote ages, registered in the formations of the earth's crust, that they have ever been parts of an original plan, we assume, from the analogy of our own epoch, that they were evils occasioned by sin, and afterwards over-ruled for greater blessing? We are arguing on the supposition that no future discoveries will shake, or even modify, positions held by geologists at present as incontrovertible. In that case, we must only await the light which, in a future life, will be cast upon this and many other obscurities: but the difficulty in question does not, it is conceived, present material embarrassment in the discussion of the theory of this paper. Let it be, that the principle of destruction and renovation can be indubitably traced back to immeasurable ages; that we are unable to solve the difficulty felt, if not by all, at all events, by many, that this fact presents, we may still thankfully accept the light which the precious revelations connected with our own humble era of only 6000 years impart to us. We may be certain, that when the present creation shall be brought under the power of redemption, no more of either physical or moral evil shall taint it. However many catastrophes there may previously have been, we are sure that only *one* more will take place. Let the duration of the bondage of corruption have been ever so great, the liberty of the glory is at hand. And is it too much to imagine, that when the entire globe—the hard granite itself, with all the superincumbent strata—shall have melted with fervent heat, the sepultured reliques of animal life of remote ages may anew awake unto life? That, for instance, the mountains and cliffs of chalk, ('*each grain*' of which is said to be "a well-defined organized being,") the corallines, and the crinoideæ, the mammoths and the megatheriidæ, may, with creatures of recent creation, again resume their place in the scale of animated nature? This, indeed, would be an ἀποκαταστισις, a restitution calculated to excite our admiration. It may turn out to be only a human fancy; but at present it is not without considerations to recommend it: and, assuredly, it is not calculated to lower our conceptions of the final and complete triumph of our blessed Lord over Satan, of life over death, of renovation over destruction. We know not what bearings the redemption work of the Son of God

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may have on ages and creations to come: as little can we fix limits to its operation on those that are gone by.

In another respect, however, the views opened out by geologists would contribute not a little to the confirmation of what has been before mentioned, that terrestrial arrangements are not made with *exclusive* regard to man. For, as it has been said, they show him "regions of creation, on his own now inherited earth," where *his* voice was never heard, nor *his* footsteps known. They display to him the Deity, in all the sublimity of his goodness, and majesty of his power, exercising himself in the creation, sustentation, and blessing of "countless myriads of living creatures, amongst whom man had no interest, and exercised over them no dominion." * If such, indeed, be the place that animals have occupied in the economy of the past, who can say that they shall be excluded from that of the future? And we will now see if there be any Scriptures which clearly negative the idea of dead animals also having an interest in a future life. A person who should search for such, would probably be surprised how few can be adduced, which even have the appearance of being opposed to such an idea. The only two that will probably be found are Ps. xlix. 12, 20, and Eccles. iii. 21. As to the first, it is at least an open question whether we should render, "He is like the beasts" (*that*) *perish;* or, "He is like the beasts;" *they are alike.* The latter rendering has the support of the Vul., LXX., Fürst Heb. Concord., Gesen Lex. (who, however, in his Thesaur., gives the meaning *perish*). But even retaining the common version, the meaning will be, Man abideth not in honour, but death takes him off in the midst of his pride and complacency, not less than it does the mere beasts; which, he, indeed, having no understanding, resembles. Thus, nothing is got from this place that is at all adverse to beasts enjoying a future life. For it will not be said, that worldly men resemble beasts, in that both the one and the other absolutely perish, in the sense of ceasing to exist for ever.

In Eccles. iii. 18, 21, Solomon views man's life from the standing point of purely natural perception. To an observer "under the sun," there was no perceptible difference between the life and death of a man and of a beast; the preeminence of the former being determined alone by *revelation:* and so he adds, parenthetically, "Who knoweth the spirit of man, that goeth upward, and the spirit of the beast that goeth

* The Earth's Antiquity in Harmony with the Mosaic Record of the Creation. By James Gray, M.A. J. W. Parker.

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downward to the earth." As much as to say, The superiority of man's spirit is solely established by what God has taught, not by human observation. What this superiority is, is but obscurely made known in *this* place. Comparing it with Chap. xii. 7, we may infer that the human spirit, after the dissolution of the body, is especially preserved by God; probably signified by its "going upward;" while an inferior destiny awaits the spirit of the beast, that is said to "go downward to the earth." That this phrase, however, is equivalent to utter destruction, may be questioned, both because that idea is not necessarily conveyed by the words, and because it is easily conceivable that the destiny of the spirit of man is the higher, without considering it is so only by contrast with the annihilation of the other. And even if we suppose every faculty of sensation to be suspended or extinguished at its death, a return to life could not be pronounced impossible. Even in this case it might be said, why should it be thought a thing incredible that God should raise the dead? Omnipotence could raise the bodies that have been dissolved, and again "cause breath to enter" into them. The psalmist, speaking of man, says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. cxlvi. 4.) Supposing we had only passages like this, and others similar, as Ps. xlix. 19, Job xiv. 10—12, what ideas should we have been likely to entertain of *our own* destiny? And when in words so very similar, we read of the brute creation, "Thou hidest thy face, they are troubled? thou takest away their breath, they die, and return to their dust" (Ps. civ. 29), is it not very conceivable that, had equally full light been given us about *their* future as we possess about our own, the hasty verdict that excludes them from immortality would have had no countenance? The fact is, seeing that life and death are both mysteries to us, and (apart from what Scripture says) only known by their effects, a little less positiveness than is common in determining things connected with them were more suitable.

To recapitulate the principal arguments for a resurrection of the brute creation. We have every reason to believe that, when first created, death was as little their doom as Adam's. That they as little as he owed a "debt" of this kind "to nature." We have seen that there are Scriptures to show that, as they unwillingly fell with Adam under the curse, so they will share the blessings of that age when Christ shall have all things under Him; and hence the reasonable infer-

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ence that they will be interested also in the eternal period that will follow, when the last enemy shall have been destroyed—an inference which, moreover, is favoured by several striking passages. It is further adducible in favour of the doctrine, that the purpose of their creation had at no time *exclusive* reference to man; that their life, like his, is derived from the Spirit of God; that, though not like him, made after the image of God, still they in many cases even now manifest dispositions and powers that are worthy of admiration, and that analogy would lead us to think are destined rather to be increased, even above what they once were, than to cease by annihilation for ever; that a compensation seems not unlikely to be made them for their present sufferings; that they have been from the days of Noah in covenant relation with the Lord, a relationship which there is some ground for thinking will be eternal: finally, that there seems to be no Scripture that is clearly opposed to the view supported by the foregoing considerations.

This view, in favour of which more can be advanced than for some others (as, for instance, the plurality of worlds) which are not uncommonly received, is not here advocated for the first time. Bishop Butler shows that, from our ignorance both of life and death, "we cannot argue from *the reason of the thing*, that death is the destruction of living objects;" and that neither "can we find anything throughout the whole *analogy of nature* to afford us even the slightest presumption that animals ever lose their living powers, much less if it were possible that they lose them by death." And again, observing that "it is thought an insuperable difficulty that they should be immortal, and by consequence capable of everlasting happiness," he proceeds to remark, that even supposing it were "implied, as it is not in the least, in the natural immortality of brutes, that they must arrive at great attainments and become rational and moral agents, even this would be no difficulty, since we know not what latent powers they may be endued with. But the natural immortality of brutes does not in the least imply that they are endued with any latent capacities of a rational or moral nature. And the economy of the universe might require that there should be living creatures without any capacities of this kind. And all difficulties as to the manner how they are to be disposed of, are so apparently and wholly founded in our ignorance, that it is wonderful they should be insisted upon by any but such as are weak enough to think they are acquainted with the whole system of things."*

* "Analogy," part i., cap. i.

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To the conclusions of this great writer, derived from the reason of the thing and the analogy of nature, we may add those of Mr. Wesley, in his sermon on Rom. viii. 19—22, from which, as the writer had not the opportunity of perusing it till after the completion of this paper, he has the greater pleasure in transcribing. "They too" (brutes) "were immortal." . . . "They themselves also shall be delivered (not by annihilation, annihilation is not deliverance) from the "present bondage of corruption," into a measure of the "glorious liberty of the children of God." . . . . "They will be restored, not only to that measure of understanding which they had in Paradise, but to a degree of it as much higher than that, as the understanding of an elephant is beyond that of a worm. And whatever affections they had in the garden of God will be restored with vast increase, being exalted and refined in a manner which we ourselves are not now able to comprehend." . . . "May I be permitted to mention here a conjecture concerning the brute creation? What, if it should then please the all-wise, the all-gracious Creator to raise them higher in the scale of beings? What, if it should please Him, when He makes us "equal to angels," to make them what we are now—creatures capable of God, capable of knowing and loving and enjoying the Author of their being? If it should be so, ought our eye to be evil because he is good? However this be, he will certainly do what will be most for His own glory." . . . . "As a recompense for what they once suffered while under the 'bondage of corruption,' when God has 'renewed the face of the earth,' and their corruptible body has put on incorruption, they shall enjoy happiness suited to their state, without alloy, without interruption, and without end."

# Notes on Scripture.

## Psalm XXVI.

The distinguishing peculiarity of this Psalm in the tones of its appeals is, that it fixes so much on the *righteousness* of Jehovah's character. Having in the preceding one dealt much with his mercies, it was fitting in this one to trace the channel down which these mercies flow to sinners.

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Our Head himself speaks here very prominently, teaching his members to take up his words, and address them to the Father in his name.

"*Judge me, O Lord,*" &c. (Ver. 1.) Who could so well speak thus, as He who prayed that prayer, and held that converse, recorded in John xvii.?

"*Examine me, O Lord, and prove me;*
*My heart and reins have been tried*"—as gold is tried. (Ver. 2.)
John xvii. 4.

And who could so well say, as Jesus, in ver. 3, that *love* was his motive, *truth* his rule?

"*Thy lovingkindness is before mine eyes;*
*And I have walked in thy truth.*"

"*I love the Father,*" said Jesus. (John xiv. 31.) "I come to bear witness to *the truth.*" (John xviii. 37.) And we might thus go through the Psalm, and show its application. But this is needless. Only observe vers. 6, 7,—

"I will *wash my hands in innocency* (*i.e.*, I will touch no unclean thing);
*I will compass thine altar, O Lord;*
*That I may publish with the voice of thanksgiving,*" &c.

The meaning is, that he will go round and round the altar, looking at it, looking on the blood at its base, and upon each of the four horns, towards north, south, east, and west, beholding the smoke of the fire, and thinking of the sacrifice presented there,—all in the way of joyful thanks for salvation provided for men! It is a survey of redemption-work, taken by the Redeemer; such a survey, as every member of his body often takes after having felt the power of free forgiveness, and while aiming at "innocency."

Jesus loved the types, and that typical Temple, because they showed forth his work, even as we ought to do still:

"*Lord, I have loved the habitation of thy house,*
*And the place where thine honour dwelleth*" (ver. 8),—

where his Glory dwelt, and where God was shown as just, while gracious. He hated the thought of sin; and though "numbered with transgressors," abhorred their company as hell. (Vers. 9, 10.)* And is not this the feeling of every member of his mystical body? And do not all join in the resolution and prayer of ver. 11?

We consider ver. 12, as anticipating the future. "*The Even Place,*" seems to be the place of security, where no farther danger of falling shall occur; though it may express also the present sure standing of the soul in God's love. At all events,—

"*In the congregations will I bless the Lord*" (ver. 12),—

points farther than the assemblies of God's people on earth. However pleasant these may be, they are but types of better. They are but

* Matt. xxiv. 51. The company of the "hypocrites" is hell.



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a shadow of those multitudes, "numbers without number," in the kingdom; and their voice of praise, but the prelude to the anthems that shall arise from "blessed voices uttering joy," when the Lord shall have gathered his great multitude that no man can number. Till that day dawns, let us use this Psalm as a manual of obedience, feeling full sympathy with the appeals of the Righteous One and his members. It is throughout,

*The Righteous One's delight in a life of Righteousness.*

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## Psalm XXVII.

The Righteous One does not walk without opposition. We are led here to a field of conflict, or rather to the height whence the Righteous One surveys the legions of foes that are embattled against him; and standing by his side, we hear his song of confidence and cry of dependence, as he looks up to the Lord as his "light and salvation." Is it Christ that we hear thus expressing what his soul felt; or is it one of his own who feels the same foes? It is both; for David was taught by the Spirit to write the blessed experience of the Church and its Head.

Is this, then, "the light of the world" walking through darkness, and staying himself on his Father? What an illustration of his own words, in John xvi. 32, 33: "The hour cometh when ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, for the Father is with me. In the world ye shall have tribulation: but be of good cheer, I have overcome the world." And then, soon after, his enemies "stumbled and fell." (Ver. 2.) The band, with Judas at their head, "went backwards and fell to the ground" (John xviii. 6), as if in token of the future fading away of all that come out against him; while Judas, their leader, stumbled over the corner-stone, to his own ruin. So sure is this, that in ver. 3, he appropriates to his own use, and the use of all the righteous, the protecting hosts that Elisha saw round Dothan. (2 Kings vi. 15.) Our Lord's words, "Thinkest thou that I cannot pray to my Father, and He shall presently give me more than twelve legions of angels?" were at once a reference to the guard of Elisha, and a breathing forth of the strong confidence of this Psalm.

The words, "In this *will I be confident,*" refer us back to the faith of ver. 1,—"I will be confident, that Jehovah is my *light, salvation, strength.*"

We have our Lord's style, so to speak, in ver. 4,—"*One thing.*" He, who on earth pointed out the "one thing lacking" to the Ruler: and "the one thing needful" to Martha, declares what himself felt regarding that "one thing." To see the Lord in his temple, where everything spoke of redemption,—thus to see the Father's "*beauty,*" was the essence of his soul's desire. This "*beauty,*" נֹעַם, is the Lord's well-pleased look; such a look as the Father gave, when his voice proclaimed, "This is my beloved Son, in whom I am well pleased."

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Nothing could be more desirable to Christ, than this approving look of his Father, telling, as it did, his love to the uttermost; and nothing to us sinners can equal this look of love; it is the essence of heaven now, and heaven for ever. It is the "*one thing*," for from this holy love proceeds all other blessings. To catch glimpses of this "beauty" in the temple, was our Lord's aim; he found no other paradise on earth. Neither did David, his true disciple, amid the glory of a kingdom. In the light of this Divine smile, the soul is sure of salvation manifold, deliverance from every evil, and eternal gladness; and can sing (ver. 7) now, as if deliverance were come already. Real assurance of salvation lies in our seeing directly at the time the Father's "beauty," —his reconciled countenance, his heart of love; in seeing which, the soul feels certain beyond measure that its future state will be well, for that love is too deep to change.

But ver. 8 has a tinge of sadness again. It is, in our Lord's case, such a time as John xii. 17, "Now is my soul troubled," after a season of peaceful rest. Never was there an experience so varied and full as our Lord's, in his human nature; and never an experience, which his saints so often turn to as their own. The cry for help ascends; and perhaps the broken words of ver. 9 are intentional, being the difficult utterance of one in trouble quoting words of hope,—

"My heart says to thee, *Seek ye my face.*"

My soul repeats to thee thine own call and encouragement. How often hast thou bidden us, "Seek my face!" My heart reminds thee of thine own words; I will not let thee go. To me, and to the sons of men, thou hast sent forth an invitation to this effect, "Seek ye my face;" therefore, my heart in all its distress holds up to thee this call of thine. "*I will seek thy face.*" And I will urge thee, "*Hide not thy face.*" (Ver. 10.)

In ver. 12, the harp sings of a lonely, friendless, orphan state. Our Lord, no doubt, felt *as man* the desire for a father and a mother's sympathy and help. But in the want of that sympathy and help, he turns to what he finds in Jehovah; for the Lord has a *father's* "heart." "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. ciii. 13); and a mother's affections, too: "As one whom his mother comforteth, so the Lord will comfort you." (Isa. lxvi. 13.)

A shrill note of the harp touches upon reproach and calumny, in vers. 13, 14, "*false witnesses are risen up.*" In Matt. xxvi. 62, 63, these *false witnesses* came in against our Lord, before the high priest; and on that occasion, our Lord burst forth after long silence, with the declaration, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in *the clouds of heaven.*" Is this the train of thought on this Psalm? For ver. 15 sets forth the hope of seeing what Zechariah ix. 17, speaks of as yet future,—

"*The goodness of the Lord in the land of the living.*"

Our Lord was content, as real man, to sustain his soul by faith and



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hope; resting his human soul on what He knew of his Father, and animating it in suffering and trouble, by the "hope set before Him." (Heb. xii. 2.) Is not this his testimony, and the testimony of all his saints who have used this Psalm, to the advantages and blessedness of *hope?*

"*Unless I had believed to see the goodness of the Lord.*" (Ver. 15.)

It is an imperfect sentence. There is something to be supplied. It is the figure Aposiopesis that is used. Like our Lord's own words in Luke xix. 42, "If *thou hadst known!*"—a sentence never ended, and all the more emphatic and awfully significant for this very reason. Here, also, it is the same, *i.e.*, "Who can tell, what heart of man conceive, what might have come on me,—*unless I had believed to see the goodness of the Lord.*" Faith, and the "*hope set before Him,*" carried Him through his darkest hour. And hence, in ver. 16, He leaves for the Church in all ages, the counsel of one who has tried it himself,—"*Wait on the Lord,*" &c. Keep your eye ever on the Lord, expecting the light to break, and help to come.

The Church, and the Church's Head, can lay claim to any clause of this blessed Psalm. A pledge of its truth is ver. 5, already in all ages found to be faithfully performed. The Lord has ever hid his own in evil days, finding out an Obadiah to feed his prophets, or sending them to a Cherith, where his ravens shall diligently attend; so that Augustine's confidence is that of all saints, "Qui tantum pignus dedit peregrinanti, non deseret pervenientem." We may call it, then,—

*The confident cry of the righteous when lonely amid foes.*

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## Psalm XXVIII.

The cry at the commencement, is the appeal heavenward of one, who anticipates in the future (ver. 9), full salvation to the Lord's people, and a time when their Shepherd shall feed them in green pastures, and lift them up as his heritage, to their place of dignity and dominion. The secret persuasion of this issue pervades his song. If the preceding Psalm took us up to a field of Zophim, whence we might espy the encamped legions, this Psalm shows us from the same height, those hosts of the ungodly shattered and dissipated, in answer to the prayer of Him who makes intercession against them. We may imagine the Psalmist,—whether David, or David's Son,* the Church's head, or any member of the Church—ascending an eminence, overlooking the tents of the ungodly, and there listening to their mirth, and witnessing their revelry! He is a Moses, crying to heaven against Amalek. It may be David who is the original "*Anointed*" of ver. 8; but it is as uttering what the Lord, and all his own should use in other days.

What intensity of earnest vehemence in ver. 1! Not to be heard, will be death! It will be the black despair of those who go down to the

* "Ipsius Mediatoris vox est, manu fortis, conflictu passionis."—*Augustine.*

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pit! But his reasons for being heard are powerful,—"*I lift up my hand toward thy holy oracle.*" (Ver. 2.) This is the Holy of Holies, where the Mercy-seat stood. The "oracle" is, in Hebrew, "דְבִיר," the spot where *Jehovah spoke* to men, referring probably to his promise in Exodus xxv. 22, "There will I meet thee, and commune (דִבַּרְתִּי) with thee." The supplicant refers God, in this brief way, to his own provision for sinful men, and his own promise when that provision should be used. If we take the words as uttered by Christ, how interesting to find him pleading with his finger pointing to the types of his blood and person presented to the Father for us! If we use them as the words of David, or any saint, they still convey the same truth, namely, that the strongest plea which can arise from earth to heaven is drawn from the person and work of Jesus. No doubt, when Daniel prayed "with his windows open in his chamber toward Jerusalem" (vi. 10), he had his eye on "the holy oracle," and its furniture—on the person and work of Him who was so long held forth in Jerusalem in such significant types.

In ver. 3, the sympathy of the righteous in God's love of holiness appears; and in ver. 4, his sympathy in God's justice, even when wrath descends. It is full acquiescence that is expressed, if not even positive desire; but such only as leads the redeemed in Rev. xix. 1, 3, to shout, "Alleluia" over the lost; or such as the Redeemer (Luke xiii. 9), in the parable of the Fig-tree exhibits, when he promises to cease at last from intercession, and bid the axe take its swing.

Ver. 5, is the answer whispered to the conscious heart of them who pray; which causes thanksgiving and rapturous triumph in the Lord (in ver. 6, 7, 8,) and raises the anticipation of bright days in the future, when full "salvation" comes out of Zion, ver. 9, and there shall be no more casting down. Every stream of rejoicing seems to flow onward to the future day when it shall no more be pent up within narrow banks, but have unlimited scope—the people "saved"—the "blessing" come, there being no more curse—the heirs arrived at their inheritance, joint-heirs of Him who is "Heir of all things"—the Shepherd leading them to living fountains—and reproach all fled away.

We express the tone and substance of the Psalm if we describe it as *The appeal and thanksgiving of the righteous as they view the tents of the ungodly.*

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## Psalm XXIX.

There is here such adoration as the Lord Jesus (himself "mighty God") could present to the Father, in the days of his flesh, when listening amid the hills round Nazareth, or at the foot of Lebanon, by the sources of double-founted Jordan, to the voice of his Father's awful thunder. The redeemed, too, feel that such scenes furnish occasion for adoring the majesty and omnipotence of Godhead. At the same time, this seems to be more especially a Psalm of adoration for that great and notable day of the Lord, when the Lamb's song shall be sung. "Great and marvellous are thy works, Lord God Almighty—for all nations

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shall come and worship before thee; for thy judgments are made manifest." (Psalm xv. 3.) It is, therefore, a Psalm to, not *for*, our King.

Dr. Allix at once concludes "This Psalm containeth an exhortation to all the princes of the world to submit themselves to the Messiah's empire, after He shall have re-established his people, and given as great proof of his vengeance on his enemies as He did in the time of the Flood." In this last clause He alludes to ver. 10, and to the true rendering of it,—

"The Lord *at* the Deluge sat, (לַמַּבּוּל יָשָׁב),
The Lord for ever sits, as King."

We might, no doubt, apply every clause of it to the Lord's display of his majesty in any tremendous thunder-storm; but the thunders of the day of the Lord shall most of all call forth these strains to the Lord the King. Earth at large, and the heavens too, shall shake on that day, when "the Lord roars from Zion, and utters his voice from Jerusalem" (Joel iii. 16); but Israel's land, from Lebanon on the north to Kadesh on the south, shall be the centre of the vortex of that storm. Meanwhile, secure as Noah in his ark, he and his redeemed witness the storm sweep along, beating down the wicked; and they burst into this song. (See Isaiah xxx. 32.)

"*Give unto the Lord, O ye sons of the mighty,*
*Give unto the Lord glory and strength.*
*Give unto the Lord the glory due unto his name.*" (vers. 1, 2.)

It is like the voice of much people in heaven heard by John (Rev. xix. 1), saying,—

"Alleluiah!
Salvation and glory!
And honour and power!
Unto the Lord our God!"

followed up by the call, "Praise our God—small and great." At the same time the multitude who sing appear in their "fine linen, clean and white," corresponding to the description here (ver. 2),

"*Worship the Lord in the beauties of Holiness*"—

in holy attire, in sanctuary array, in the beautiful robes of the priesthood. And then, again, ver. 9 seems to tell of earth filled with his glory.

*In his Temple everything saith,* "*Glory!*" (כֻּלּוֹ, its all—the all of the temple.—Hengstenberg.)

This is the precise reference of the Psalm, we may fully believe; and yet this reference by no means forbids our using it as an appropriate song to the Lord when celebrating the majesty of his voice heard in the storms that sweep from Lebanon to Kadesh, or that voice heard *in the hearts of men,* when He stirs their conscience and speaks his message of grace. It is the same Lord, and the same majesty, that is shown forth in scenes of *nature*, in the doings of *grace*, and in the full outburst of *glory*. Our Lord, in the days of his flesh, might use it in that

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threefold way, and we still do the same; even as in this day of grace, we have our measure of the "strength" and "peace" celebrated in ver. 11, while waiting for the completeness of both when we get the "grace that shall be brought us at the appearing of Jesus Christ." The Psalm is thus fitted for manifold occasions, though most specially for the day of the Lord, being throughout .

"*The Righteous One's adoration of the King of Glory.*"

Barclay's Paraphrase will give the reader some help in filling up the pregnant brevity of these magnificent verses. We give a part of it wherein, however, he refers to the events of the cross, as much as to the events of the "great day:"—

Ver. 3. "Messiah's voice is in the cloud,
The God of glory thunders loud.
Messiah rides along the floods,
He treads upon the flying clouds.
Ver. 4. Messiah's voice is full of power,
His lightnings play when tempests lower.
Ver. 5. Messiah's voice the cedars breaks,
While Lebanon's foundation quakes;
Messiah's voice removes the hills,
And all the plains with rivers fills.
Ver. 6. The Voice of their expiring God
Shall make the rocks to start abroad;
Mount Zion and Mount Sirion
Shall bound along with Lebanon.
Ver. 7. The flames of fire shall round him wreathe,
When He shall on the ether breathe.
Vers. 8, 9. Messiah's voice shall shake the earth,
And, lo! the graves shall groan in birth;
Ten thousand thousand living sons
Shall be the issue of their groans.
Ver. 11. The peace of God, the Gospel sounds;
The peace of God, the earth rebounds.
The Gospel everlasting shines
A light from God that ne'er declines.
This is the light Jehovah sends,
To bless the world's remotest ends."

Perhaps none of our readers will object to our subjoining the simple old version of this Psalm, by *George Sandys*; (the same who in 1610 published his travels through the land of Israel), though it by no means reaches the sublimity of the original:—

"You that are of princely birth,
Praise the Lord of heaven and earth,
Glory give, his name proclaim,
Magnify and praise his name.
Worship, in the beauty bless,
Beauty of his holiness.

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From a dark and showering cloud,
On the floods that roar aloud;
Hark! his voice with terror breaks,
God, our God, in thunder speaks!
Powerful in his voice on high,
Full of power and majesty;
Lofty cedars overthrown,
Cedars of steep Lebanon;
Calf-like skipping on the ground,
Lebanon and Sirion bound,
Like a youthful unicorn,
Labouring clouds with lightnings torn.
At his voice the desert shakes;
Kadesh, thy vast desert quakes.
Trembling hinds then calve for fear,
Shady forests bare appear.
His renown by every tongue,
Through the holy temple's sung.
He the raging floods restrains,
He a King for ever reigns.
God his people shall increase,
Arm with strength, and bless with peace."

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## SEED TIME AND HARVEST.

"They that sow in tears shall reap in joy."—(Psalm cxxvi. 5.)

THE Holy Spirit instructs us in eternal things by frequent allusions to the seasons of the year. Thus, while God is fulfilling his promise that "seed time and harvest shall not cease," he is teaching us to "sow in righteousness that we may reap in mercy."

To these ever-revolving seasons, the labours they involve, the hopes which they excite, and the reward which they bring, the Saviour made continual reference in his sermons and parables; and even condescended to apply these illustrations to himself, his unparalleled labours and efficacious death. He was the true sower, who scattered the seeds of eternal truth and tender mercy, in this fallen and wretched world. He sowed in tears, when he endured the contradiction of sinners against himself, and when he mourned over the unbelief and malice of his hearers: but he never desponded; he was always hopeful as regards himself, and the glorious cause in which he was embarked. He compared himself, when about to be sacrificed, to a corn of wheat which falling into the ground, dies; but afterward brings forth much fruit. (John xii. 26.) He compared his truth and his kingdom also to seed corn, and expressed his cheerful confidence of a glorious harvest. (Matt. xiii. 37; Mark iv. 26.)

Let the followers of Jesus, who are the fruit of his death and the offspring of his groans, be very solicitous to imbibe his spirit and to

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tread in his steps. Let them cherish the same diligent, hopeful, persevering disposition which always dwelt in Him, and if they have to suffer with Him, and for a time to sow in tears, they shall assuredly at last partake of his joy, and reap with Him an everlasting harvest of consolation.

This beautiful illustration of sowing and reaping testifies plainly and solemnly respecting responsibility, as that regards both sinners and saints. Life is the seed-time for eternity. "Whatsoever a man soweth that shall he also reap." (Gal. vi. 7.) The striking caution, "Be not deceived, God is not mocked," prefixed to the words just quoted, seems clearly to intimate that there *is* an indisposedness in mankind to receive this startling truth. This is indeed the case. Man does not like to be told of his responsibility or to be reminded that he must give an account. Very many, it is to be feared, *are* self-deceived on this point. They are sowing the wind, but will not believe that they shall reap the whirlwind. They sow wickedness, but do not expect ever to reap the same. (Job iv. 8.) O that such would consider what kind of germ is now within their bosoms, and ask, If death was now to transplant me to a changeless world, what fruit should I bear through eternity? Dear fellow sinner, recollect that you not only possess the germ of a deathless existence in having a soul which cannot die, but also the germ of eternal happiness or endless woe, as holiness or sin, love or enmity, is your choice and element. You will have that through eternity for your portion which you freely chose in time.

How saddening is the reflection to those who believe these solemn truths, and who, through rich grace, are sowing to the Spirit, that the greater part of the world are "heaping up wrath against the day of wrath, and revelation of the righteous judgment of God." Alas! how liberally they scatter the seeds of future woe. How they redeem the time in order to plunge themselves deeper into eternal misery! Father, save them, they consider not what they do. Christians, witness to them; *you* know the terrors of the Lord, and will you not persuade men? You have been undeceived, and will you not seek to undeceive others? Consider *your* responsibility in this matter. Hide not your light; keep not back the saving truth of God from a lost world. But while you bear your testimony, be anxious that your words are well seconded by your example, and that your influence gives weight to your warnings. While you caution others against sowing to the flesh, let them see that you are sowing to the Spirit; and if you would do so effectually, ponder believingly the apostle's counsel:—"Let us not be weary in well doing, for in due season we shall reap if we faint not."

The present times call especially for diligent effort, and summon all who have believed the Gospel to spread it. Surely God's voice to us is, "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth.......In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good." (Eccles. xi. 1, 2, 6.) Here are strong reasons for and

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sweet encouragement to diligent effort, which we shall do well prayerfully to consider. Christians should sow God's truth liberally, diligently, constantly, early and late; in all places and by all means. We cannot exhaust the stock provided; God has said his word shall not return unto him void, and man greatly needs that truth, however much his proud and sensual heart may reject it and contemn its witnesses. Error is being sown everywhere, and with much diligence. Is it a time for the friends of truth to slumber?

The adherents of Popery, true to their principles, are "speaking lies or hypocrisy;" nothing can meet this but "SPEAKING THE TRUTH IN LOVE." The seed time may not last much longer; evil may soon be upon the earth in its most fearful form; and when once the whirlwind of the latter day sets in, the seed time will be over. While, then, the winds of human passions are restrained by God's providence, and while his long-suffering waits, let us sow the seed of the kingdom broadcast and water it well with fervent prayer.

The figure of sowing, as descriptive of efforts to do good, supposes diligence, dependence, patience, and hope. The sower's work is laborious, and saints are said to be labourers. He who labours for and with God has to contend with slothfulness within, prejudice without, and temptations from beneath. His discouragements are many. He sometimes seems to sow upon the barren rock or the pathless deep, and often amidst the chilling cold, the nipping wind, the scorching sun. But he is persuaded that the seed he scatters is immortal, and that he who employs him is almighty; and, though weeping, he still goes forth bearing precious seed, cheered with the thought that he shall come again with rejoicing, bringing his sheaves with him. He listens to the animating voice, "Blessed are they that sow beside all waters," and girds up his loins afresh for the work of God.

When the seed of truth *is* sown, like the natural grain, it is often hidden for a time. A waiting season intervenes between seed-time and harvest, "and the labourer together with God" has need to be reminded not to be slothful, but a follower of them who, through faith and patience, inherit the promises. (Heb. vi. 11.) Thus cautioned, he takes for an example of long-suffering, affliction, and patience the prophets of old; considers the patience of Job and the *end* of the Lord; remembers how the husbandman waiteth for the precious fruit of the earth, and hath long patience for it (James v. 7—11); and then chides his heart for desponding and forgetting a faithful God. This tribulation worketh patience, and patience experience, and experience hope.

Hope encourages and strengthens the Christian labourer. The crown, the prize, the recompense of reward animates still to press on. Words of promise that labour shall not be in vain drop like balm upon the spirit. The histories of those who have gone before, and who have entered into rest, are most encouraging. It is pleasing to call to mind their zeal and fortitude amidst discouragements, and to repeat over to ourselves the animating words they dropped in our ears while labouring with us on the bleak hilltop or in the cloudy valley. The writer often calls to mind the words of an eminently zealous and useful Christian

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female: "Thank God, and take courage. Consider 1 Cor. xv. 58, making the most of that precious little word, *know*." The verse referred to is full of sweetness, full of encouragement. We are unworthy of the name of Christians if we flag in the Lord's work, wax weary, cease to bear a testimony to a heedless world, or in any way abandon the enterprise of mercy with such strong consolation as this sounding in our ears: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 57, 58.)

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## THE DOUBLE FULFILMENT OF PROPHECY.—No. VI.

### The Royal Entry.

Notwithstanding the scorn and the contempt with which the blessed Jesus was generally received by the Jewish people, yet still there were times when His mighty works and His words of wisdom constrained them to acknowledge, though reluctantly, that He was indeed the prophet that should come into the world; and so powerfully was this feeling excited in their minds at the miracle of the loaves, that we read our Lord had to depart to a solitary mountain in order to escape from the multitude, who would by force make Him a King. (See John vi.) And again, we find this feeling brought into full exercise at our Lord's triumphant entry into Jerusalem, when the daughter of Zion beheld her King making His entry into the royal city, meek, and sitting upon an ass, and a colt, the foal of an ass, with no trappings but the garments of his disciples—having nought that was kingly about Him but his own might and power, which at times the greatest scorner could not gainsay; the throng that pressed on eagerly from all sides acknowledged his claim to royalty by spreading their garments in the way, by cutting down branches of the palm tree, the emblem of victory, of liberty, of life and joy, and by rending the air with their cries, "Hosannah to the Son of David, blessed be He that cometh in the name of the Lord, blessed be the kingdom of our father David that cometh in the name of the Lord, Hosannah in the highest, blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest." This welcome of their King to their beloved Jerusalem, which was so soon turned into shouts of "Crucify Him! crucify Him!" was but a shadowing forth of the welcome He shall yet receive from Judah and from Israel, when He shall set up the throne of David amongst them; and thus the words of the psalmist then uttered by the multitude, will yet again be spoken by them when the Lord Jesus shall appear amongst them in all his glory and his majesty. The cxviiith Psalm, from whence the people quoted these words: "Hosannah" (which means, Save, Lord, we beseech thee), "blessed be He that cometh in the name of the Lord," was always

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sung by the Jews at the feast of tabernacles, which feast we know was a joyful one, kept by them in commemoration of their sojourning in the wilderness, on their having obtained their promised rest in the land of Canaan. It is also called the feast of ingathering; and from the xivth of Zechariah, we find will yet be celebrated by them in their ingathering from all nations into the land of their inheritance, and *then* we think it is that the height and fulness of the words of this psalm will be manifested in the events then to be accomplished. I take this psalm to be a triumphant hymn of the Jewish Church for the destruction of her enemies and the exaltation of the Lord Christ. We know that He is the stone which the builders refused, that He was made the head of the corner at his resurrection (Acts iv. 11), and that He will be made yet more visibly so, when the headstone shall be brought forth with shoutings, crying, "Grace, grace unto it." (Zech. iv. 7.) Then indeed will the Jewish nation exclaim, "This is the day which the Lord hath made, we will rejoice and be glad in it"—"the day," even the Millennial Sabbath, the day of the Lord, of which our Lord's-day, our Sabbath, is a blessed foretaste and earnest; and then will they exclaim with heart and voice, "Save now, I beseech thee;" in other words, "Hosannah, send now prosperity, blessed be He that cometh in the name of the Lord." Yes, most truly the spirit of loyalty which stirred the hearts of the people of Jerusalem eighteen hundred years ago, when for a brief moment they, in a measure, acknowledged their King, was but feeble and powerless, even as it was evanescent, compared with the spirit which shall stir their hearts when they shall again behold their King, and acknowledge Him as such in sincerity and truth: the exclamations that then sounded in the air were but faint as the whispering breeze, compared with the rejoicing sounds of welcome and of praise which shall yet ring through heaven's vault, when they shall hail their Messiah as Lord of All.

In many of the prophecies of the first coming of our Lord, we have a blending together of his second advent; thus, in the prophecy of Zechariah, which told of his riding into Jerusalem on an ass, and a colt, the foal of an ass, we have closely connected with it the destruction of Israel's enemies, and the setting up of the Lord's universal kingdom; and the remembrance of this very prophecy may, I think, have been the means of awaking up within the hearts of the people of Jerusalem the faint spirit of loyalty to their heavenly King that I have alluded to; and then they reckoned the time was come of the setting up of the earthly kingdom of their Messiah. This conclusion is strengthened by the fact noticed by St. Luke, that it was "when Jesus was come nigh, even now *at the descent of the mount of Olives*, the whole multitude of the disciples began to rejoice and to praise God;" the beholding of their Lord coming into Jerusalem from the way of that mount, recalling, I think, to their minds another prophecy of Zechariah, even that one which speaks of the Lord's second appearing, when his feet shall stand, upon that day, on Mount Olivet. (Zech. xiv.) And it is remarkable that the path taken by Jesus to the holy city on his entering therein in the days of humiliation, will be the

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selfsame path which He will in the day of his glorious appearing again consecrate; for if his descent to this our earth is to be at the Mount of Olives, then it will be by the way of Bethphage that He will again enter into Jerusalem.

But whither did our Lord bend his steps? The evangelists tell us it was to what had once been his own habitation, his own dwelling-place, even to the Temple. And so in like manner of his second advent it is written, "The Lord whom ye seek shall suddenly come to his temple," even to the temple whose measurements, to the minutest part of the building, were given by the angel to Ezekiel. But if we can trace so many points of resemblance between our Lord's entry into Jerusalem just before He suffered, and his entrance again in the day of his appearing in glory, we cannot but be struck with one great contrast—when our Lord came near the city and beheld it, He wept over it: its coming woes, its desolations, all passed in vision before Him, the enemies' trench encircling it—Jerusalem compassed about with armies—laid even with the ground—not one stone left upon another—trodden down of the Gentiles—her people fallen by the edge of the sword, and carried away captives unto all nations—their house left unto them desolate; but when He shall again behold that city, He shall be no longer the man of sorrows, his joy shall then be full, He shall have then seen of the travail of his soul and been satisfied; no grief shall then rest upon his heart; no thought of future woe impending over his chosen people shall then cause sadness to dwell upon his brow: instead of weeping, He will then rejoice over his people with joy, He will rest in his love, He will joy over them with singing; for all the goodness, and the glory, and the prosperity that is now to await the daughter of Zion shall then pass before Him—her enemies utterly discomforted—her people brought back from their captivity—her waste places rebuilt—her desolations inhabited—the stones of Jerusalem laid with fair colours, and her foundations with sapphires, her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones—her righteousness going forth as brightness—her salvation as a lamp that burneth. Then shall the daughter of Jerusalem be glad and rejoice with all her heart, and then also will the song of the heavenly host at the birth of man's Redeemer and his King, "Glory to God in the highest, and on earth, peace, good-will to men," be echoed back by God's chosen people, "Peace in heaven, and glory in the highest."

Perhaps my readers may not have altogether agreed with me in the conclusions I have drawn. Well, be it so—even supposing that they may not, they cannot but assent to the truth that the words of the psalmist, quoted by the multitude on our Lord's riding into Jerusalem, will bear yet another fulfilment; for Jesus Himself has set, as it were, his seal to it, when He uttered the words, "I say unto you, ye shall not see me henceforth, *till* ye shall say, Blessed is He that cometh in the name of the Lord."

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# Reviews.

*The Four Witnesses ; or, the Gospel Harmonized on a New Principle.* By Dr. Isaac Da Costa, of Amsterdam. London: J. Nisbet and Co. 1851.

This is a book both for the Christian and the scholar. Its spiritual tone is high ; nor are its literary excellencies inferior to its tone. The acuteness, the power of observation and comparison, the vigour of remark, are evidences of no ordinary mind, and combine to render the volume no common book. The light which it sheds on numerous passages is of itself sufficient to recommend it. We trust that it will become widely known in days when we can seldom lay our hands on a thoroughly scholar-like book of the kind, without some misgivings as to the views of inspiration or of doctrine which it may contain. We add two extracts taken at random :—

"The *chronological* character of our Gospel further manifests itself in the important statement, whereby we learn first of all from it (xii. 1), that it was *six days before the Passover*, while Jesus sat at Bethany, at the table with Lazarus, after his restoration to life, that Mary anointed his feet with costly ointment; and that the day following (v. 12), the multitude went before our Saviour with palm branches and hosannahs, and accompanied him from thence on his entrance into Jerusalem. To this chronological exactness of our Evangelist, we ought to add what we shall yet see to be a peculiarity of his, namely, the particular notice he takes of the Israelitic *festivals*. And further, here the Apocalypse is anew distinguished by a character perfectly homogeneous with this Gospel. For, from the beginning to the end, is not that most sublime book a prophetical division of the ages to come into great periods, such as that of the *seven seals* ( chap. vi.), that of the *seven trumpets* (chap. viii.), that of the *seven vials* (chap. xv. 7), &c.? To the same peculiarity in St. John, we may likewise refer the *three-and-a-half years*, or *twelve hundred and sixty days*, during which the Holy City was to be trodden under foot, and the two witnesses were to prophesy (chap. xi.) ; and, finally, the *thousand years* of the reign of the saints with their Lord and King. The Revelation is the book of the signs of the times, and sets before us, in a series of sacred representations, the things *that were to come*, and the advent of Jesus in his highest glory, in like manner as our fourth Gospel relates the things *already accomplished*, of his advent as a despised and suffering Saviour.

"Slowly and majestically throughout, does the pen of our last Evangelist unfold the great events most prominently described by him, in their origin, their causes, and their development. No other, for example, conducts us so regularly through all the various preparatory incidents, down to the violent arrest and crucifixion of our Lord. Again and again he mentions how the Jews sought to slay him, to stone him (v. 16—18, vii. 1, 19, 20, 25; viii. 37, 40; x. 31—33; xii. 8—53) ; but they *could* not (as is clearly explained in this Gospel), BECAUSE HIS HOUR WAS NOT YET COME (vii. 30 ; viii. 20).

"That hour *came* at last. The history of the passion commences with the remark, that Jesus knew that hour (xiii. 1) ; and the intercessory prayer of our great High Priest opens with the exclamation, '*Father, the hour is come!*' pronounced before his entering Gethsemane (xvii. 2)."

Then again—

"In connexion with this chronological character of our fourth Gospel, and

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also with the whole tone, at once *solemn* and *joyful*, which pervades it, we find the frequent mention of *Israel's festivals*. While the other three Gospels speak of but one of these, the passover, and principally, if not solely, of *that* passover at which Jesus was crucified; our fourth Gospel mentions many such festive occasions, and several different Paschal feasts. Thus St. John speaks of *a feast of the Jews*, perhaps that of Pentecost, on the occasion of our Lord's curing an infirmity of thirty-eight years' standing, at the pool of Bethesda (v. 1);—of *the feast of tabernacles* (vii. 2); and, in particular, of *the midst of that feast* (v. 14), still called, at the celebration of that feast to this day among the Jews, the *middle days*,—and of the *last* and *great* day of the feast (verse 37); finally, of the feast of the *dedication of the temple*, which fell in winter. But of the feast of the passover he speaks again and again: thus (ii. 13), Jesus went up to Jerusalem when the Jews' Passover was at hand, and for the first time purified the temple; and at that Passover (verse 23) many believed in his name, when they saw the miracles which he did; and again (vi. 4), on the approach of another Passover, he multiplied the loaves in the wilderness of Galilee. The *third* paschal feast, which he mentions afterwards, was that, in fine, at which our Lord was apprehended and crucified.

"Reckoning back each time from this feast, our fourth Evangelist notes down various particulars bearing on the approach and preparation of our Lord's passion. When *the Jews' passover was nigh at hand, and many went out of the country up to Jerusalem before the passover, to purify themselves* (xi. 55), he represents the multitude as occupied with conjectures as to whether or not Jesus would come to the feast; immediately after this (xii. 1), he mentions how Jesus, *six days* BEFORE *the passover*, came to Bethany, where he sat at the table with Lazarus; then (xiii. 1) what took place, BEFORE *the feast*, on the evening of the *passover;* later still (xviii. 28), how the Jews were afraid of defiling themselves in Pilate's judgment-hall, so as to prevent them from eating the passover, that is, the paschal meal; finally (xix. 14, 31), that the day on which Jesus was crucified, was the *preparation* for the *great*, that is, the *Paschal Sabbath*.

"Again, in the book of the Revelation, we find that this same character of solemn festivity re-occurs. There the heaven opens before the beholder, and a high *holiday* is represented as being held in the glorious courts above; and, in the visions of our Lord's second coming, a celestial *paschal hymn* is employed as the song of praise sung by the redeemed, by the angels, and by the whole creation, in honour of the *Lamb that was slain* (v. 6—11). A divine *feast of tabernacles* is celebrated in white robes, and with palms in their hands (vii. 9), *by a great multitude, which no man could number, of all nations, and kindreds, and people.* It is a high *festival* of heavenly triumph and rejoicing that we read of in that sublime book, when, for example (xi. 15, 19), *the temple of God was opened in heaven*, and there *was seen in his temple the ark of his testament* against the time of judgment; or, after that (xv. 2—8), when the victory over the beast, and (xix. 2—5), the fall of Babylon, the great whore, are celebrated; or, finally (verses 11—21), when the Lord's return at the head of his saints is described, and, at the close of all (xxi. 1), *the new Jerusalem cometh from God out of heaven, prepared as a bride adorned for her husband.*

"Intimately connected with these festivals, whether the national ones of Israel or those of the Jerusalem above, is *the marriage feast*, mentioned also in this Gospel as well as in the book of Revelation, not without the most striking emphasis. It was at the *marriage-feast table* that Jesus for the first time manifested his glory, by performing a mighty miracle, and this miracle and that marriage-feast are nowhere spoken of but in this last Gospel (ii. 1—12). Soon afterwards, St. John the Baptist calls himself the FRIEND OF THE BRIDEGROOM, *which standeth and heareth him, and rejoiceth greatly because of the bridegroom's voice.* And turn we to the book of the Revelation, there too are re-echoed the many and various prophecies and declarations of psalmists and prophets, that God has *espoused* a peculiar people to himself—that the true Israel *has the Lord for her Maker and her Husband*—and there we find proclaimed the felicity of

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believers, in the exclamation (xix. 9), *Blessed are they which are called* UNTO THE MARRIAGE SUPPER OF THE LAMB!"

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*Biblical Commentary on St. Paul's First and Second Epistles to the Corinthians.* By HERMANN OLSHAUSEN, D.D. Edinburgh: T. and T. Clark. 1851.

WE had noted some passages for extracts in this volume, but have been compelled to lay them aside as too long. We do not mean, however, to lose sight of them. There are several things in Olshausen against which we cannot but warn our readers. At the same time there is very much that is truly valuable and beautiful in the way of criticism and exposition. In former numbers of our Journal we have had occasion to speak of him, so that the less apology is needed here for being brief.

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*Lectures Delivered at Freemasons' Hall in Connexion with the Church of England Young Men's Society for aiding Missions.* J. Nisbet and Co. 1851.

THESE are excellent; but as only one of them comes peculiarly in our way, we confine ourselves to it. We refer to Mr. Pym's Lecture on the Lost Tribes, which is interesting and instructive. We extract a paragraph towards the conclusion regarding the conversion of these tribes in the latter day:—

"Now, I ask, *What is the probable agency or ministry which shall be employed with regard to the house of Israel, as distinct from the house of Judah?* Be not alarmed at what I am about to say: I believe that the ministry of Elijah the prophet will be the ministry employed in that day. If the Word of God do not bear me out in this suggestion, I am quite ready to reject it; but if it do bear me out in it, I am not willing to reject it, but I will hold it fast as the truth, and I call upon those who love the truth to hold it fast also. What says the prophet Malachi concerning Elijah? 'Behold, I will send unto you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.' This prophecy is a part of God's Word, and is therefore sure and certain; it is a thing that must be accomplished: the question is, has it been accomplished? Some may be saying, 'Why, John the Baptist was Elijah; why does he trouble us with this?' But, *was he* Elijah? The question turns upon that. Let us then endeavour to examine it. When our Lord was coming down from the mount of transfiguration, where the disciples had witnessed his glory, and where Moses and Elias were present, conversing with him, 'concerning the decease he was about to accomplish in Jerusalem,' they asked him, on their return from that glorious manifestation that had been made to them; 'How then, say the Scribes, that Elias must first come?' What is our Lord's reply? 'Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not; but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist.' Now you will grant me this—that every word that Christ spoke must be true, that he never gave utterance to words without a meaning, and that if he make two distinct assertions, one in one grammatical sense, and another in another, they must have distinct meanings. I do not go to the shorter passage with which we meet in Matthew xi.,—'This is Elias which was for to

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come, if ye will receive it:' but I explain the shorter passage by the longer, which I believe is the correct way of interpreting Scripture. Observe what our Lord says: 'Elias truly shall first come, and restore all things.' In the original language the present tense is used with a future signification, the idiom of the Greek language being in that case exactly like our own. A person asks, 'When *does* Mr. So-and-so come?' I reply, 'He *comes* to-morrow,' or, 'He *comes* this day week,' where the present tense has a future signification. The translators, therefore, properly rendered the passage, 'Elias *shall* first come.' It is not *then* said, 'Then the disciples understood that he spake to them of John the Baptist.' How could they? He was speaking of a thing which was future, and John the Baptist had had his head cut off before that time; therefore it is sufficiently clear that he could not refer to anything that had taken place with regard to him. He goes on to say, however, 'But I say unto you, that Elias is come already, and they knew him not,' &c.: and *then it was* that they understood him to mean John the Baptist. Some persons may not be satisfied with this argument, grounded as it is upon the grammatical interpretation of the passage. But now, as in a court of law, let me call witnesses to speak to the case. Who shall be the first? The first witness shall be John himself. When he was preaching in the wilderness of Judea, God blessed his preaching, and multitudes went to him from the neighbourhood round about. Those who occupied the chair of Moses in Jerusalem heard of him; and according to their office, they did what was right, and sent scribes and priests from Jerusalem to him, to ask who he was. They asked him several questions: they asked him whether he was that prophet?—that is, the prophet spoken of by the Lord in Deuteronomy; he said, 'I am not.' 'Art thou Elias?' He saith, 'I am not.' Will you believe *him*? They went on to inquire, 'Who art thou, that we may give an answer to them that sent us?' 'I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.' But if you are not satisfied with John's own testimony, I will bring another witness; and I will bring that other from the highest heaven. You shall have the angel Gabriel; and if you are not satisfied with that joint testimony, I have no more to offer you. What did he say? He said, speaking to Zacharias, his father, before the birth of that remarkable man, 'He shall go before him (that is, Christ) *in the spirit and power of Elias*.' There you find the truth of the matter, that John the Baptist was only a type of Elias; and that he, as a type, carried out the work of Elias only to a certain point, of which I will next speak.

"What was the special work Elias was to perform? To 'turn the heart of the fathers to the children, and the heart of the children to their fathers.' Did John the Baptist do this? He prepared the way of the Lord; but what was the consequence of his preaching? Did the nation receive Jesus Christ? Did they receive him, even as the children, when, in the triumph of humiliation, he entered the last time into Jerusalem, and the air rang with hosannas to the Son of David; 'Blessed is he that cometh in the name of the Lord?' Did the nation so receive him? 'He came unto his own, and his own received him not.' If any did receive him, what took place? The Lord's awful warning was fulfilled to the very letter,—'Think not that I am come to send peace on earth: I came not to send peace, but a sword.' 'For from henceforth, there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.' 'And a man's foes shall be they of his own household.' Those who are at all conversant with the actual state of religious feeling among the Jewish people to this hour, well know that one of the sorest trials that the converts from among them have to experience, when they openly confess Christ before men, is the division that is immediately introduced into their families; when they find, to the very letter, his awful words accomplished,—'A man's foes



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shall be they of his own household.' When travelling about occasionally, as God's good providence has called me (and I bless him for his mercy), in working for the house of Israel, I have occasionally met with converts from the Jewish nation, and have seen tears come into their eyes when they have told of the sore domestic trials through which they have been called to pass, when they have openly confessed Jesus as the Christ. Talk of the trials among ourselves, when we make a religious profession! it is a flea-bite; it is a mere nothing, compared with what the Jew endures: the wife of a man's bosom will become his enemy, and the man that has been his friend, will become his accuser: he is a very outcast among his brethren. Oh! how sorely is the Word of the Lord fulfilled in them. Who, then, shall tell me that Elias's work was accomplished by John the Baptist? I speak 'again as unto wise men: judge ye what I say.' Be sure the prophecy remains to be accomplished; for it is coupled inseparably in the Word of God with that particular period spoken of as 'the great and terrible day of the Lord.'"

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*The Blessed Hope; being Lectures on Prophetical Subjects, delivered at Aylesbury.* J. Nisbet and Co. 1851.

Good and scriptural, but not containing anything new or remarkable.

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*England Warned and Counselled; being Four Lectures, &c.* By the Rev. R. W. Dibdin. J. Nisbet and Co. 1851.

Most admirable Lectures,—clear, straightforward, vigorous, and faithful. They should not only be read, but widely circulated from hand to hand in the present day. The contest is only *begun*, and the people of the land need to be prepared for it by being well-instructed in the principles of Protestantism, and warned against the abominations and enormities of Popery. *No peace with Rome!* must now be the nation's watchword.

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*Thoughts on Popery.* By the Rev. W. Nevins, D.D. Johnstone and Hunter.

Somewhat peculiar occasionally, but excellent. They are pointed and vigorous in statement and argument, and are well suited for circulation.

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*No Popery! A Course of Eight Sermons.* By the Rev. J. B. Cartwright, M.A. London: Wertheim and Macintosh. 1850.

Among so many volumes on the Popish controversy now issuing forth, it is not easy to distinguish. They are, almost all of them, marked by excellences, both literary, religious, and controversial. The above volume is not behind its fellows. It is truly excellent.

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*Lectures on Popery.* By various Ministers. Johnstone and Hunter. 1851.

These are in connexion with the Scottish Reformation Society; and

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are very superior in all respects. The zeal in Scotland, whatever Infidel politicians or interested ecclesiastics may say, is no less intense than in England, on the great question now shaking the nation. It did not burst forth so instantaneously; but it is quite as fervent, and as universal. The old abhorrence of Popery has not died out of the land of Wishart and Knox; nor have the Infidel theories of modern times so affected the heart of the nation, as to make it beat less true to Protestantism, either in faith or in action.

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*The Mystery of the Gentile Dispensation,* &c. By RIDLEY H. HERSCHELL. London: Aylott and Jones.

THIS little work has been some time in circulation; but we very gladly take this opportunity of recommending it to such of our readers as may not have seen it. It is worth their perusal. It throws much light on many passages of Scripture.

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*Missionary Addresses,* &c. By ALEX. DUFF, D.D. Johnstone and Hunter.

WE can only refer to these generally. They are fervent and glowing, fitted to arouse the coldest. Our readers will find one or two extracts from them, at pp. 127, 136, and 137, of this Journal.

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*The Blank-paged Bible.* London: Bagster and Sons.

WE do not mean to institute any special examination of this edition. We merely bring it before our readers on account of its singular beauty and great utility. The blank pages will not be enough for *students;* but for Christians in general, they will quite suffice. It is quite a gem of a book.

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*A Seven-fold Aspect of Popery.* By the Rev. G. FISK, LL.B. J. Nisbet and Co. 1851.

THE preface to this volume is enough to recommend it. Nor will the rest of the book disappoint the expectations raised by the preface. All is excellent; all helping on the cry (which must now wax louder than ever),—"Come out of her, my people." Let us arm ourselves well for the approaching warfare.

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*Rationalism and Popery refuted; Three Discourses on the Authori of the Scriptures.* By J. H. MERLE D'AUBIGNE, D.D. Translat by the Rev. W. R. TWEEDIE. Johnstone and Hunter. 1851.

RATIONALISM is the danger of the age as much as POPERY,—perhaps more so. The thorough inspiration and supreme authority of the



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Bible is what we have specially to contend for. This refutation of the double evil by the distinguished historian of the Reformation is admirable; fresh and vigorous; full of manly thought.

We protest against Popery; let us protest against Rationalism with equal firmness; against the Rationalism which makes void the prophets, no less than against the Rationalism which makes void the evangelists.

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# Extracts.

## ANALYSIS OF PERE LAMBERT'S WORK.

(*Continued from* page 111.)

But the expression "Be converted" *that* the times of refreshing may come, (afin que, de sorte que) denotes an extended period of refreshing, yea, perhaps, centuries, as the analogy of every other passage in Scripture, in which the words occur, implies. Besides, if it has regard to the repose of individuals of the elect in immortality, after quitting the body, we ask, what Mission of Christ can coincide with such a season in the eternal age? If it has regard to the repose of the elect, as a body, St. Peter ought to have said, "Be converted, in order that you may be united with all the elect in heaven." Hence it is evident, that the refreshment here named is a new and prosperous state of the Jewish people, after their return to the faith of the patriarchs; with a view to claim the promises in Deut. xxviii. 1: "The Lord thy God will set thee high above all nations of the earth." Thou shalt be blessed at the commencement and completion of all thy actions. Ver. 8: "God shall bless thee in the land, which the Lord thy God shall give thee." Ver. 10: "All the people of the earth shall see that thou art called by the name of the Lord thy God." Hence St. Peter must refer to a second intermediate coming; for, as he argues (Acts iii. 21) that Christ is now in heaven, until the restitution of all things,the statement that God will send Him again (v. 20), must refer to that restitution of which Elias is to be the harbinger, and the effects of which are the refreshing of the people of Israel. (Turn to Matt. xvii., and Acts iii. 24.) Here the verb and substantive from the same root (ἀποκαταστασις and ἀποκαταστησει) are employed. The restoration is the repair of a degenerate state of things, just as in Judas Maccabæus's time the former religious observances, without the old abuses, were re-established; whereas, after the last judgment, a totally new order of things shall inaugurate the eternal age. These conclusions explain Deut. xxxiii. 1, 2, 26, 29. Has the Messiah yet come from Paran or Seir with 10,000 of his saints? Did He so come at the time of his

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incarnation? He did not. These words are parallel to those in Hab. iii. 3, and those in Joel iii. 8, 9—19, which are to be literally understood, Paran and Seir being probably the same as Edom. It is from Mount Olivet that He will thunder on Antichrist in the valley of Jehoshaphat, below that mountain, and consume him with the brightness of his presence. The xxivth of Matthew and xiiith of Mark speak of a similar coming, when the elect only shall be collected from the four winds of heaven. The events spoken of in those chapters are plainly not the same as those spoken of in Matt. xxv. 31, and are to follow a time of tribulation such as earth never has known, never will know. This expression proves that, *after the tribulation*, the earth will still exist. Hence this tribulation cannot coincide with the last judgment.

2. Again, the tribulation (ἡ θλιψις ἡ μεγαλη) will be so extensive, that *all flesh* would perish, were it not that, for the elect's sake, the days shall be shortened. After this, a season of long prosperity is promised to the Jews (Isa. xxxvi. 10—18), which cannot be the case at the last judgment, at which "cometh the end." (1 Cor. xv. 27, 28; Rev. xx. 11.)

3. Christ speaks of two persons being at similar occupations, that "one shall be taken, and the other left." Does this comport with the last judgment, when all shall be assembled at once and together to hear the solemn decision of their Judge?

4. In Matt. xxv., *all nations* are to be assembled, whereas in xxiv., *only the elect* are to be gathered. A parallel is perhaps found in Isa. xi. 11—13, where no reference can be made to the end of the world, but only to the gathering of the Jews; because the greater number of the elect will then be Jews, and the Gentiles (not seduced by Antichrist) will be but few.

5. Matt. xxiv. and Mark xiii. are parallel with Luke xxi., and the usual division of parts of this prophecy, as peculiar either to the destruction of Jerusalem or the end of the world, is hardly correct. All the events are tied together by such a natural and simple * connexion, that they will come to pass at the same period of time.

6. The word *generation* has been rightly explained *by only few*. It means the "race of the Jews," who will remain as such till all be accomplished, by the Son of Man coming in the "clouds of heaven." It is objected that this question arose out of a visit to the temple, and therefore the answer applies to its destruction. But in truth, the question was put to Him on the Mount of Olives; and the words "all these things come to pass," probably allude to a conversation held by the way. There is no appearance that Christ had been *silent* during the *whole* walk, and that the disciples had waited to ask, on Mount Olivet, the meaning of an expression used at the Temple door. Revelation xiv. 8, and xix., speak clearly of

* Though Matthew (in v. 3) by the double question gives room, in part, for our author's view, yet Luke seems unquestionably to tie up the prophecy, in its first fulfilment, to the destruction of the Jewish Temple and polity (xxi. 6, 7, 8). He wrote for the Gentile Christians.

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the intermediate coming of the Son of man in the clouds, where the Lord is seen proceeding from the opened heaven. This cannot be the last great judgment; for here the apostates shall be punished with the sword, and their bodies be the food of wild animals; in the latter, the bodies shall be raised again, to be judged and punished with hell fire.

Again, after this destruction of Antichrist, Satan is bound for a thousand years; at the close of which he is loosed, seduces Gog and Magog, and then "cometh the end," or last judgment. Hence, the coming spoken of in the first part of the chapter is not the judgment of quick and dead spoken of at the end.

This second coming will be preceded by an extraordinary sign (probably the appearance of the cross). (Matt. xxiv.; Rev. vi. 15.) The consternation consequent on this appearance seems anticipated in Isa. ii. 10. Antichrist, having thus reached the climax of his iniquity, will be consumed by the brightness of the second coming. (2 Thess. ii. 8, 9.)

Objection, that "the creeds and faith of the Catholic Church speak only of two comings," answered. The ancient Fathers always spoke of a second coming, intermediate between the incarnation and last judgment. The word "iterum," *again*, in the Nicene Creed, may signify the second time, but not to the exclusion* of a third, if proved from other sources. It merely affirms "*again*," *more than once*, without determining the *number* of times. It is thus used in Matt. xxvi. 44. Eusebius affirms this to have been the belief of the early Church; and Jerome says that many held it in his day. It is also evident, from Augustin's *moderate* language, that in his day, at least, it was an open question; whence we may collect his interpretation of the word "iterum" in the creed. Martin of Tours and Sulpicius Severus held the same view of an intermediate coming. Before proceeding with the rest of my subject, I will lay down briefly what I conceive that I have proved.

1. That one day the whole body of Jews will be converted and believe in Christ.

2. That the prophet Elijah will be the instrumental means of (*achieving*) this remarkable change [*query*, "preparing them for." The mission of Elijah will no doubt produce its destined results on the Ten Tribes of Israel;† but the actual vision of the pierced Lamb

* Ben Ezra, in his "Coming of the Messiah," says, speaking of Papias' mistakes, "To which may be added the error of supposing three comings of Christ, though all the scriptures of the Old and New Testament and the apostles' creed speak of only two; the one as being already past, in suffering flesh; the other, as yet to come, in glory and majesty, which by the Apostles Peter and Paul is frequently denominated the revelation or manifestation of Jesus Christ." (P. 17.) Surely our author, Père Lambert, might have spared himself the trouble of proving the possibility of a third coming; for if, after the Second Coming, the Saviour is, on earth, the Prince of the Millennial Kingdom, and if the scene of the judgment of the White Throne, "when the end cometh," is in *heaven*, where is the need of contending for a third coming?

† I say, ten tribes of Israel; for it is clear that his mission is to them, who did not enjoy the opportunity which the two tribes rejected, at the first advent of Christ, of accepting the Messiah.

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himself will be the grand turning-point in the conversion of the Jews. (Zech. xiii. 6; xii. 10.)—Tr.].

3. That this prophet will be the precursor of Christ's Second Coming, as John was of his first.

4. That this holy prophet will be put to death by Antichrist.

5. That our Lord will consume the Antichrist, with the brightness of his coming.

6. That the conversion of the Jews, and the renewal of the Church, will precede by many centuries, the last grand judgment of the great "White Throne." (Rev. xx. 11.) Hence, it follows, that between the incarnation, and this "general resurrection on the last day," a second and intermediate coming will take place.

Frightful as are the "signs of the times," yet the exact period of the second coming cannot be fixed. Luke xxi. 34, xvii. 24; 1 Thess. v. 2; 2 Peter iii. 10. Hence there will be also some difficulty in naming the exact period of the appearance of Elijah and of Antichrist. All who have attempted to settle the dates hitherto have had the pen broken in their hands by the Almighty (Acts i. 7; Matt. xxiv. 44). The reason is plain; if the day were clearly known, the generations immediately before the last would be tempted to give over continual watchfulness. Another reason against minute and exact calculations of this solemn event is this. Every attempt has as yet proved futile,* and hence men are inclined to undervalue the verity of those grand events, which Scripture clearly predicts, and which have been connected by calculators, with their futile conjectures.

* Yet Sir Isaac Newton thought differently; and distinctly pointed to the coming on of time, that when the mystery should be finished, and the last great political and social revolution accomplished, all men's eyes would be turned to the complete fulfilment of prophecy. Was the pen broken in the hand of Fleming, who anticipated the downfall of the French monarchy in 1794—fifty years before it happened—and who also expected in 1847-8—the downfall of the Papal Antichrist? Was it broken in the hands of Frere and the "Retrospect," who expected in 1847, the breaking up of the continental powers and the convulsion of Europe? The year, the day, and the hour of the second coming of the Lord, when his feet shall stand on Mount Olivet, is indeed kept from us, but he graciously has revealed to his Church the *signs* of his approach.—Tr.

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## THROUGH DEATH TO LIFE.

"It is sown in dishonour, it is raised in glory."—1 Cor. xv. 43.

The star is not extinguished when it sets
  Upon the dull horizon; it but goes
To shine in other skies, then re-appear
  In ours, as fresh as when it first arose.

The river is not lost, when, o'er the rock,
  It pours its flood into the abyss below:
Its scattered force re-gathering from the shock,
  It hastens onward, with yet fuller flow.

The bright sun dies not, when the shadowing orb
  Of the eclipsing moon obscures its ray:
It still is shining on; and soon to us
  Will burst undimm'd into the joy of day.

The lily dies not, when both flower and leaf
  Fade, and are strew'd upon the chill sad ground:
Gone down for shelter to its mother-earth,
  'T will rise, re-bloom, and shed its fragrance round.

The dewdrop dies not, when it leaves the flower,
  And passes upward on the beam of morn:
It does but hide itself in light on high,
  To its loved flower at twilight to return.

The fine gold has not perished, when the flame
  Seizes upon it with consuming glow:
In freshen'd splendour it comes forth anew,
  To sparkle on the monarch's throne or brow.

Thus nothing dies, or only dies to live:—
  Star, stream, sun, flower, the dewdrop, and the gold;
Each goodly thing, instinct with buoyant hope,
  Hastes to put on its purer, finer mould.

So in the quiet joy of kindly trust,
  We bid each parting saint a brief farewell:
Weeping, yet smiling, we commit their dust
  To the safe keeping of the silent cell.

Softly within that peaceful resting-place,
  We place their wearied limbs; and bid the clay
Press lightly on them, till the night be past,
  And the far east give note of coming day.

The day of re-appearing! how it speeds!
  He who is true and faithful speaks the word;
Then shall we ever be with those we love,—
  Then shall we be for ever with the Lord.

The shout is heard; the archangel's voice goes forth;
  The trumpet sounds; the dead awake and sing;
The living put on glory; one glad band,
  They hasten up, to meet their coming King.

Short death and darkness! Endless life and light!
  Short dimming,—endless shining, in yon sphere,
Where all is incorruptible and pure;—
  The joy without the pain, the smile without the tear.

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*All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.*

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THE QUARTERLY

# JOURNAL OF PROPHECY.

JULY, 1851.

## ART. I.—EZEKIEL.*

As in the Apocalypse, so in the Book of Ezekiel, we seem to pass into a high-arched, many-chambered temple, through a gateway of most singular and superb workmanship. Other prophets, such as Isaiah, or Jeremiah, or Hosea, have an unadorned entrance, not specially fitted to attract; but in Ezekiel it is through a blazing portal that we are introduced into the spacious structure.

At this gateway we are long detained. It is so magnificent, yet so mysterious! It dazzles, but it silences and overawes. It is no chance-cluster of stars or gems; it is a regularly constructed piece of splendour, which no skill of Bezaleel or Aholiab could have either planned or executed. Its beauty is perfect: its brilliance is such that we cannot gaze upon it.†

* "Ezekiel. An Exposition." By the Rev. P. Fairbairn. T. and T. Clark. 1851. Whilst there is much that is excellent in this volume, there is much from which we strongly differ.

† We do not enter into the question of the date given in the first verse, viz., 30th year. Though we do not see the great force of the objection urged by many to its referring to the prophet himself, as being the thirtieth year of his life, yet it must be confessed, that the similar expressions throughout the book are *chronological*, and have nothing to do with the prophet's age. (See viii. 1, xx. 1, &c.) Mr. Fairbairn quotes Jerome as repudiating this interpretation (the reference to the prophet's age). Yet elsewhere he adopts it. In his preface to Ezekiel, which appears among his Epistles, he says expressly,—"tricesimo ætatis suæ anno," &c. There is an erratum in Mr. F.'s note at p. 6. Jerome does not say, "duodecimo anno," but "duodevicesimo." See some remarks on Ezekiel's chronological numbers in Dr. Nolan's "Warburtonian Lectures," Lect. iii. p. 58, and onwards. Also "Heideggeri Enchiridion Biblicum," p. 172.



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And then there is a deep meaning in every part. God has filled it with the fulness of Divine truth, to reveal mighty things concerning himself and his purposes. Nay, more, it is instinct with motion and life. Its motion is not the dead motion of planets revolving; it is the living motion of a Being that has vitality within. Nay, more, it is *intelligent* life and motion, as if it were dwelt in by the brightest intelligences; nay, as if the whole glowing fabric were one great intelligence,—the organs, functions, faculties, nerves, and veins of some angelic or super-angelic spirit made visible to the eye of man.

But let us consider the vision. It was in one sense symbolic, yet in another not so. It was a literal representation to Ezekiel of the glory as it was in the Holy of Holies at Jerusalem. He recognised it at once as THE CHERUBIM: "this is the living creature that I saw under the God of Israel, by the river of Chebar; and I knew that they were the cherubims." (x. 20.) He was not, indeed, the High Priest, though of the priestly family; and so had never been within the Holy of Holies. He had not actually seen the glory of the Lord, nor the cherubim on which it rested. But no doubt he had heard it oftentimes described by others, as every Jew must have done; so that the idea of it was one with which he was entirely familiar. We cannot suppose that the high priest was forbidden to make known what he saw when he went into the holiest on the day of atonement. He would tell of the Divine glory there visible, or so far as words could tell it. And who of Israel,—or who, at least, that loved the God of Israel, and desired to look into these things,—could fail to inquire most eagerly into all that could be told? There might be things about it which could not be uttered by human lips, and the description of which could not be embodied in the poor speech of man; yet still enough would be communicated to make Israel understand something of the likeness of the glory of Jehovah. They were to hear of it by the hearing of the ear, though their eye was not permitted to behold it.

"The word of the Lord came expressly" to Ezekiel, and "the hand of the Lord was upon him."* A vision was brought

* We must profess our great dislike to the many *abstract* and *German* forms of expression employed throughout Mr. Fairbairn's volume, and particularly to a form of speech more than once used by him in reference to his inspiration. He calls it being "raised into a state of ecstacy" (p. 7); and again, "being raised by the Spirit into a state of divine ecstacy;" (p. 57). We may notice here the strong expressions used by Ezekiel in

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before him, and he saw the glory of the Lord coming towards him. It was placed before him, so that he could distinctly

reference to his own inspiration:—"The word of the Lord came expressly unto Ezekiel." Again,—"The hand of the Lord was there upon him." Again,—"The Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." We should have liked had Mr. Fairbairn entered into the meaning of this last expression. It seems to us to denote a literal fact,—"the Spirit lifted him up, and took him away;" but if Mr. Fairbairn's theory and subsequent interpretations be correct, this "was not a reality, but a vision." If it be a reality, it subverts his principle. He may no doubt call this "a bald and meagre literalism," and may add, that "he who would interpret in such a style the symbolical visions of an Ezekiel (why not say of the Holy Spirit?) is incapable of entering into the rapt emotions of such a mind (Ezekiel's or the Holy Spirit's?), and must necessarily flounder at every step;" but this does not make us cling the less to the simple meaning of the words. And we cannot but say that the following expressions grate most unpleasantly on our ears, as used with reference to an inspired prophet:—"Here we have to do not only with a lively and fervid mind, which is ever breathing life, as it were, into the dead, but that spirit *in a state of ecstacy, a kind of divine dream*, in which, naturally, as ordinary minds in common dreams, the past revived again," &c. (P. 35.) *We do not believe* that the inspired writers were "in a kind of divine dream," or in "a state of ecstacy." If so, of course *all* must have been so,—the writers of the Books of Chronicles as truly as the prophet Ezekiel. We believe, moreover, that the effect of being filled with the Holy Spirit is the very opposite of excitement or ecstacy. Profound, unutterable *calmness* of spirit *must be* the characteristic of such a state. Intense feeling, yet deep tranquillity, seem inconsistent with each other in man's view: he associates strong feeling with excitement. But the union of these two states is just the very combination produced by the Spirit. The prophets were never more calm and *unecs'atic* than just when filled with the Spirit. Instead of being in a "kind of divine dream," they were never more thoroughly awake, self-possessed, and transparent in all their thoughts. Gaussen condemns as an "illusion" the idea that the prophets were *excited* when prophesying. Speaking of inspiration, he remarks, —"People have naturally been led to figure it to themselves as an *extraordinary excitation* in him (the inspired person), of which he was conscious, which took him out of himself, which animated him, after the manner of the ancient Pythonesses, with an *afflatu divino*, a divine fire, easily discernible, in such sort that wherever his words are simple, calm, familiar, they have been unable to see how Divine inspiration could be attributed to him."—*Theopneustia*, p. 47, Scott's translation. In a very able and powerful pamphlet, published in 1828, by the Rev. Marcus Dodds, with the unassuming title, "Remarks on the Bible," there are some admirable statements on the way in which the prophets were affected. There was no doubt at the outset in each case great reluctance manifested to enter on such a painful and perilous office, as Mr. Dodds shows (in the case of Ezekiel, it was "in the heat of his spirit" that he went); but this is totally a different thing from the "excitation" which Gaussen condemns. So long as the prophets *resisted* the Spirit, there was this "heat" or "bitterness," but not after. We may remark, that Mr. D. takes for granted that the various things which the prophets were



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behold it in all its parts; and it remained in full view, that he might describe it in detail. This inspired description was to be left on record, not only for the benefit of other ages, but that Israel might know what that glory was which they were, with such stubborn unbelief, rejecting, to their ruin. From this Israel was also to be made to know that the glory which dwelt in the midst of them was not like the gorgeous figures of a heathen temple, an inanimate piece of human workmanship, but a thing instinct with life, and with Divine life, nay, with Divine feeling, such feeling as that which gave utterance to the message,—"Say unto them, As I live, saith the Lord, I have no pleasure in the death of the wicked, but rather that he turn from his ways and live: turn ye, turn ye, for why will ye die, O house of Israel?"

The glory seen by the prophet evidently comprises all that dwelt in the Holy of Holies. It was not, strictly speaking, the very things themselves, nor the very picture of ark, mercy-seat, cherubim, and shekinah; but it was a visible and living representation of the whole of these, so as to bring out the Divine meaning which they symbolized. The cherubim and the shekinah are wrought into one vast and glowing symbol. The ark and the mercy-seat are transformed into a resplendent throne, "high and lifted up." The occupant of the throne is a *man*. It is He who is "the brightness of Jehovah's glory and the express image of his person," that is here. It is God manifest in the flesh that we behold in symbol, and seem to read as the inscription written over the mighty emblem, —"The Word was made flesh and dwelt among us, and we beheld His GLORY, the glory as of the only begotten of the Father, full of grace and truth."

The first thing that the prophet saw was *a whirlwind;* and it is well to note how frequently in other parts of Scripture this same phenomenon, in connexion with the appearance of God, is presented to us. It was "out of a *whirlwind*" that the Lord answered Job. (ch. xxxviii. 1; xl. 6.*) It was in a *whirlwind* that the fiery chariot appeared to carry up Elijah. (2 Kings ii. 1—11.) In Isaiah's last prediction of the Lord's

commanded to *do* as types, such as Isaiah walking barefoot, Jeremiah hiding the girdle, Ezekiel's lying on his side, Hosea's marriage, &c., were all *literal,* not *visionary* transactions, as Mr. Fairbairn insists. The difficulties connected with Ezekiel's lying on his side, &c., which Mr. F. presses, are nothing to the difficulty of Hosea's marriage. Must we really believe that Hosea was married and had children *in a vision?*

* See some remarks of that ingenious writer of the last century, Alexander Pirie, in the 3d vol. of his Works, p. 68.

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appearing we read, "Behold, the Lord will come with *fire*, and with his chariots like a *whirlwind*, and render his anger with fury and his rebuke with flames of fire." (ch. lxvi. 15.) In Jeremiah we read, "A *whirlwind* of the Lord is gone forth in fury." (Jer. xxiii. 19.) In Nahum we read, "The Lord hath his way in the *whirlwind*." (ch. i. 3.) In Zechariah we read, "The Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with *whirlwinds* of the south." (ch. ix. 14.) And in the Psalms we have a most vivid similarity of picture to this of Ezekiel: "There went up a *smoke* out of his nostrils, and *fire* out of his mouth devoured; *coals were kindled* by it. He bowed the heavens also and came down, and darkness was under his feet; and he *rode upon a cherub* and did fly, yea he did fly upon the *wings of the wind;* he made darkness his secret place; his pavilion round about him was dark waters and *thick clouds* of the skies. At the *brightness* that was before him his *thick clouds* passed, hailstones and coals of fire." (Ps. xviii. 8—12.) Thus it is always in connexion with the winged whirlwind that the Lord appears and his glory is seen,—the whirlwind that sweeps along with such resistless speed, hurrying all before it,—the whirlwind out of whose fiery womb comes the "sulphurous bolt" and the "all-shaking thunder,"—fit emblem surely of the might and the majesty and the vastness, and the swift-careering, all-avenging arm of Him whose throne is in the heavens. And in this "whirlwind out of the north,"—this great northern hurricane, there was symbolized to Israel the quarter out of which the vengeance of Jehovah was to come.*

* Almost all commentators interpret the reference to the north as indicating the quarter from which judgment was to come. See Jerome, Grotius, Rosenmuller, &c. Starckius combines with this the idea that the north was naturally the region of storms: "Nullus ventus tam vehemens quam aquilo, nullus tam rapidus, nullus tam frigidus, nullus tam urens, nullus denique tam inimicus terrae." (P. 17.) Mr. Fairbairn sets aside the former as fanciful, and chooses the latter alone. We cannot agree in calling the former *fanciful*, when we find in Jeremiah such allusions to the north as the region out of which evils were to come forth upon Israel. (i. 14, vi. 1, l. 3, &c.) Still we feel somewhat doubtful whether it exhausts the meaning of the word. There are so many references to the north in Ezekiel, and especially in his description of the temple, and so many references to the north in the Mosaic service, that we cannot help suspecting that there is something more implied. On this point, however, we offer no opinion, contenting ourselves with an extract from that curious and most original work published forty years ago by Mr. Morison of Perth, "Introductory Key to the Scriptures." He is remarking on Lev. i. 11, as to the animal being killed on the side of the altar *northward* before the Lord. "It ap-

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Borne along by this northern whirlwind, "a great cloud" was next beheld. Nor could Israel be strangers to the cloud. To them and to their fathers it had been a familiar thing. They knew it as the curtain of Jehovah's pavilion, whose mysterious folds had waved above their heads for many a generation. It was when they left Egypt that the cloud first showed itself. Long before this had the glory been seen, but the cloud, compassing about that glory like a veil (as if to indicate the veiled nature of the dispensation), had not till now appeared. It is called "a cloud and darkness" (Ex. xiv. 20), but more frequently it is called "the pillar of cloud." (Ex. xiii. 21, 22.) It was out of this "pillar of cloud" that the Lord looked on the Egyptians, to terrify and discomfit them. (Ex. xiv. 24.) It was in the cloud that the Lord appeared when Israel murmured in the wilderness of Sin. (Ex. xvi. 10.) It was in the cloud that "the Lord came down" when Miriam and Aaron spake against Moses, and it was "out of the cloud" that the voice came forth which called the two revolters into His presence. (Num. xii. 5.) It was this cloud that came down upon the tabernacle after the destruction of Korah, when the congregation gathered against Moses to avenge on them the death of the rebels. (Num. xvi. 42.) It was this same cloud (called in Ex. xix. 9, a *thick* cloud, as it is called in Ezekiel, a *great* cloud) that descended upon Sinai, and "covered the mount six days" (Ex. xxiv. 15, 16), stretching

pears that this was done in order that the death might take place *directly before the Lord*. On this subject we recommend the following texts to the consideration of our readers. Job says, 'The Shekinah cometh out of the *north*, with God is terrible majesty.' (xxxvii. 22.) Ezekiel sees the Divine glory coming from the same quarter (i. 4, viii. 5); and accordingly, in chap. xl. 46, it is said, 'The chamber whose prospect is towards the north is for the priests.' The words of the Psalmist are remarkable. (Ps. xlviii. 2.) Perhaps it is not foreign to our subject to add that the mountain on which the altar of Jehovah was built was on the north side of Jerusalem. Whatever may be in this, one thing is obvious from the text, that the offering was slain on the north side, that the face of the priest might be *before the Lord*." (Second edition, p. 226.) Since we are citing this author, we may quote his remarks on Gen. iii. 8, as connected with the passage before us:—"It has been often remarked that it should be read, *And they heard the voice, Jehovah God, walking in the wind of the day*. Here three things are remarkable. 1. That the voice has distinct personality ascribed, when it is said to walk. 2. That the voice or word who was in the beginning with God, by whom all things were made, and who was made flesh, is Jehovah God. 3. That he appeared to our first parents in the same emblem of the Divine presence which he often afterwards assumed, viz., wind, or whirlwind. So Job saw him. (xxxviii. 1.) See also Ezekiel i. 4." (P. 13.) See also on this expression, "Faber's Horæ Mosaicæ," vol. ii., p. 53.

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out its solemn skirts on every side, as if Jehovah had pitched his tent upon the mountain, and made its summit his throne. It was "out of the midst of the cloud" that God called to Moses on the seventh day (Ex. xxiv. 16); and it was "into the midst of the cloud" that Moses went, to commune with the Lord and hear the words for forty days. (Ex. xxiv. 18.*) It was in this cloud that Jehovah "came down," and "spake unto Moses, and took of the spirit that was upon him and gave it unto the seventy elders." (Num. xi. 25.) It was this "cloudy pillar" that "stood at the door of the tabernacle and talked with Moses,"† after Israel had sinned in making the calf. (Ex. xxxiii. 9.) It was in this cloud that the Lord descended the second time on Mount Sinai, and proclaimed his name "Jehovah, Jehovah, Elohim, merciful and gracious." (Ex. xxxiv. 6.) It was this cloud that took up its resting-place above the tabernacle, guiding, guarding, sheltering the homeless multitude for forty years (Ex. xl. 34—38), partaker of all their wanderings, witness of all their rebellions, at once their friend and their chastener; sometimes the shield, sometimes the rod; sometimes the minister of fiery vengeance, at others the upbearing wing on which the great eagle of Israel carried them in safety through a desert land to their destined dwelling-place. (Ex. xix. 4; Deut. xxxii. 11.) It was this cloud that spread itself above the mercy-seat (Lev. xvi. 2), and out of which the Lord appeared. It was this cloud that passed over with Israel into Canaan, and lodged in Shiloh for 300 years, and then took up its abode in the temple of Solomon, "filling the house of the Lord" (1 Kings viii. 10; 2 Chron. v. 13), and resting over it like a mighty dome. It was of this cloud that David spoke when he said, "He made darkness his secret place, his pavilion round about him were dark waters and *thick clouds* of the skies" (Ps. xviii. 11); and again, "*clouds* and darkness are round about him" (xcvii. 2); and again, "He maketh the *clouds* his chariot." (civ. 3.) It is the departure of this cloud, as we shall see, that Ezekiel predicts, and it is to its glad return that he, with all the prophets, so fully testify. It was this cloud that hung over the

* Mr. Fairbairn speaks of the "electric clouds" of Sinai (p. 12). The "thick cloud" in which Jehovah came down on that mountain was so entirely *supernatural*, that we demur to the use of such an expression. He speaks of the cloud mentioned in Ezekiel as a "lambent cloud." This seems to us to give quite an incorrect idea of the appearance of the cloud, in so far as we understand the meaning of "lambent."

† Our translation has it, "And the *Lord* talked with Moses," but the words are simply as we have given them above.

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mount of transfiguration, and it was this cloud that received Christ at his ascension; and it is in this long-absent cloud that he appears when he comes the second time. (Dan. vii. 13; Matt. xxiv. 30; Rev. i. 7.) It is on this "swift cloud" that he rideth when executing vengeance upon his enemies. (Is. xix. 1.)* It is with this *cloud* that he is *clothed*. (Rev. x. 1.) It is into this *cloud* that he snatches up his saints (1 Thess. iv. 17); and it is in reference to this same cloud, and pointing forward to the times of millennial triumph for Israel, that it is said, "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."†

Such is the Scriptural history of this "great cloud" of which the prophet speaks. Wondrous recollections lie folded up within its skirts in ages past; and there are wondrous anticipations wrapt up in it in the ages to come. It is associated with the history of Israel and the Church, in the future as well as in the past.

The next thing that caught the prophet's eye was "a fire infolding itself."‡ It seemed to him as if this fire were composed of myriads of flames, all interwoven and interlinked, so as to form one radiant mass, link within link, fold within fold, circle within circle, so that while it seemed to be composed of millions of parts, these parts were so thoroughly interlaced and clasped within each other, that it formed but one great

* We may notice here the different epithets applied to this cloud. In Ezekiel it is called a *great* cloud; in Exodus it is called a *thick* cloud; in Isaiah it is called a *swift* cloud; in Rev. (xiv. 14) it is called a *white* cloud.

† See "Morison's Key," p. 122; "Weaver's Pagan Altar and Jehovah's Temple," p. 9; "Fleming's Christology," vol. i., p. 286; "Hebrew Review" (a work by unconverted Jews), vol. i., p. 79.

‡ The expression אֵשׁ מִתְלַקַּחַת is difficult. The verb itself, לָקַח, occurs frequently; but in the hithpael only once besides the present passage. (Exod. ix. 24.) "Fire mingled with the hail," *lit.*, taking hold of itself along with the hail. The synonymous word, לָכַד, is used in the hithpael in two passages, which go far to settle the meaning of these other two, which by themselves are by no means clear. Job xli. 9, "They stick together," *i.e.*, the scales of Leviathan. Job xxxviii. 30, "The face of the waters adheres together," *i.e.*, is frozen into a solid mass. The idea, then, in Ezekiel seems to be that of the flames linked within each other till they become one solid mass of fire, like myriads of fiery rings coupled with each other. Starckius' idea, viz., incessantly shooting forth, will not do. Rosenmuller's, of universal diffusion through the cloud, is not enough. Horsley's, of "kindling itself," seems not to hit the idea. Robertson, in his "Clavis Pentateuchi," p. 307, on Exod. ix. 24, makes it "ignis gravidus," fire pregnant, teeming with hail, referring also to Ezekiel. Mr. Fairbairn does not seem to have fully caught the idea; he makes it, "self-communicating from one part to another."

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body of fire. Just as in some noble piece of music there may be a thousand separate notes, yet each is so clasped within the other, so thoroughly and inseparably one, that they thus, "in *linked* sweetness long drawn out," form one mighty mass of sweet or solemnizing sound. Or just as in some bright mass of foam, tossing backwards from the rock and gleaming in the sunshine, like a fragment of broken starlight, there are ten thousand minute spherelets, each a glistening point, yet these are all so folded within each other that they present one illuminated mass of self-linked circles, instinct with living glow. Or, perhaps, nearer still to the expression in our text, let us look upon a sunset-sea, calm or only broken into such ripples as fling upwards the sinking rays,—

*ποντίων κυμάτων*
*ανήριθμον γελασμα,*

"ocean's countless smile;" and do we not see something which images to us the "fire infolding itself?" It is not one level line or plane of unbroken radiance; it is an endless wreath of woven beams, of braided flame,—a living mosaic of sunshine, whose tesselated stretch of alternate gold and sapphire forms perhaps the nearest resemblance to the prophet's image of aught among the things of earth.*

But let us now proceed to gather from Scripture the history of this FIRE. We need not conjecture as to whether this were the great original fountain-head of light to creation,—"offspring of heaven, first-born,"—"of the Eternal, co-eternal beam;" we have only to do with fact.

The first mention made of "the *fire*" is in Eden. It there appears as "a *flaming* sword, which turned every way;" or more literally, "the flame of *the* sword, which turned itself." We see in it God the "consuming *fire*," taking up his position in front of the tree of life, and proclaiming death to man if he should attempt to reach its fruit.† Then we read of it

* I should have stated in a previous note that Dr. Lowth's explanation of the words seems to come nearest to the truth: "fire infolding itself (he says) is the same as fire appearing in folds, like one wreath within another." Some of the images in Southey's "Thalaba," of the mystic fire, might almost be supposed to have been borrowed from Ezekiel. We have somewhere read, too, of the "linked flame."

† There can be no doubt that the translation should be "*the* flaming sword," or, "*the* flame of the sword," though the article is only prefixed to the second noun, it being a well-known rule of Hebrew grammar, that "when a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive" ("Gesenius' Grammar;" on the Article, sect.

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in the case of Abraham as a "*burning* lamp," *lit.*, a "lamp of *fire.*" (Gen. xv. 17.) Whether it was from the Divine fire that the flame came forth which destroyed the cities of the plain, we cannot say. We find again this fire appearing to Moses at Horeb (Ex. iii. 2), in the bush, for the idea that it was a common, natural flame cannot be entertained. It was the Shekinah, or at least that part of it which showed itself in *fire.* Then we have "the pillar of *fire,*" which took up its station above Israel as they marched before their enemies through the divided sea, and which journeyed with them in all their journeyings through the desert. On Sinai the Lord descended "in *fire*" (Ex. xix. 18); and it is said that the sight of the glory of the Lord was like "*devouring fire* on the top of the mount." (Ex. xxiv. 17.) The fire upon the altar was kindled by "*fire* from the Lord." (Lev. ix. 24.) It was by *fire* from the Lord that Nadab and Abihu were destroyed (Lev. x. 2), and their crime was offering "strange *fire* before the Lord." (Lev. x. 1.) It was "the *fire* of the Lord" that "burnt among the people and consumed them," for their murmuring and lusting. (Num. xi. 1.) It was "*fire* from the Lord" that consumed the two hundred and fifty that offered incense along with Korah in his rebellion. (Num. xvi. 35.) God is said to have made Israel hear "his voice" out of heaven; and "on earth," it is said, He showed them "his great *fire.*" (Deut. iv. 36.) And He tells us that from his right hand went forth "the *fiery* law," literally, "a *fire* of law." (Deut. xxxiii. 2.) When the angel of Jehovah appeared to Gideon, "there rose up *fire* out of the rock and consumed the flesh and the unleavened cakes" (Judges vi. 21); and in the case of Manoah, we read that "the angel ascended in the *flame* of the altar." (Judges xiii. 20.) In the thrashing-floor of Ornan the Lord answered David "by *fire* upon the altar of burnt-offering." (1 Chron. xxi. 26.) At the dedication of Solomon's temple "the *fire* came down from heaven and consumed the burnt-offering." (2 Chron. vii. 1.)* On Elijah's sacrifice "the *fire* of the Lord

109). In the present case the *definiteness* is very striking, for the participle ("turning itself") has also the article, "the flame of the sword, the (sword) which turned itself." We may remark, also, on the hithpael form of the verb here as in Ezekiel (הַמִּתְהַפֶּכֶת), corresponding exactly to "the fire infolding itself;" for "every way" is not in the original. This word occurs in the hithpael only in four places: Judges vii. 13, "rolled or tumbled itself," Job xxxviii. 14, and xxxvii. 12, in the last of which it is very peculiar, "it (that is, 'his bright cloud, or the cloud of his light') turning itself about according to his counsels," corresponding to Ezekiel, "whither the spirit was to go they went."

* It may be well to notice here, that after the fire came down, "the

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fell." (1 Kings xviii. 38.) On Carmel "the *fire* of God came down from heaven" and consumed the captains with their fifties. (2 Kings i. 12.) It was "a chariot of *fire*" that descended to carry up Elijah. (2 Kings ii. 11.) When the eyes of Elisha's servant were opened he saw "the mountain full of chariots of *fire*" (2 Kings vi. 17); when Christ is seen by Daniel, "his face is as lightning, his eyes as lamps of *fire*" (Dan. x. 6); when seen by John his feet are as pillars of *fire*" (Rev. x. 1); and when the vision of the Ancient of Days is seen, "his throne is like the fiery flame, and his wheels like *burning fire*" (Dan. vii. 9); and when Christ appears the second time "a *fire* goeth before him" (Ps. xcvii. 3); and he is said to be "revealed from heaven in *flaming fire*" (2 Thess. i. 8); and Jehovah is to be "a wall of fire round about" to Israel (Zech. ii. 5); and when the Holy Spirit is represented in symbol, it is by "seven lamps of *fire* burning before the throne." (Rev. iv. 5.)

Such is the way in which *fire* is brought before us in Scripture in connexion with the *presence* of God, Father, Son, and Holy Spirit. It is *real* fire that is spoken of,—yet that fire contains in it a symbol too. It is both real and symbolical. It is real, and indicates the character and actings of Jehovah in all of them that is visible to man. It is symbolical, and indicates those parts of his character and actings that are invisible to man. "Our God is a consuming fire," is an expression embodying both the reality and the symbol. It points us back to the fire on the altar, and forward to the everlasting burnings. It also reveals to us the holy, righteous, sin-punishing character of Jehovah, and tells us of that wrath which is yet to burn hot against the sinner—of that wrath which is yet to inflict "the vengeance of eternal fire"—to kindle those flames which shall burn to the lowest hell.

Besides the fire, there was a brightness round about it;* this "brightness" seems to have compassed the cloud about, enveloping it in a sphere of splendour, or, at least, girdling it like a rainbow, as we read in the 28th verse, "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about."† Though

*glory* of the Lord filled the house," thus connecting the fire and the glory, and showing them to us as parts of the same thing.

* נֹגַהּ, "a shining splendour," as Gesenius renders it; "splendor eam circumdabat," says Dathe; "with his glistre lightened all round about," says Coverdale.

† Fry translates the words, "it had, or there was, a radiation of light around it."

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perhaps the word may be understood as conveying the more general idea of brilliance or splendour, yet there are one or two references in other parts of Scripture which give a more special meaning to it, and connect it with the presence of Jehovah's visible majesty. We notice first the 18th Psalm (the same as 2 Sam. xxii.), quoting several verses together, because of the similarity of the scene there depicted to that before us:—

Verse 9.—Smoke went up out of his nostrils (or in his anger),
And fire from his mouth shall devour;
Coals were kindled from it.
And He bowed the heavens and descended,
And darkness was under his feet.
And He rode upon a cherub, and did fly,
Yea, He did fly on the wings of the wind.
He set (put) darkness as his hiding-place,
His pavilion round about him,
Even darkness of waters,
Thick clouds of the skies.
FROM THE BRIGHTNESS BEFORE HIM, his thick clouds passed,
Hail and coals of fire,
And Jehovah thundered in the heavens,
And the Most High gave his voice,
Hail and coals of fire;
And He sent his arrows and scattered them,
And He shot out his lightnings and discomfited them.

The resemblance of this scene in all its parts to that described by Ezekiel must strike every one. The Psalmist and the prophet see the same vision, only the latter sees it more fully and in detail than the former. In both there is the same combination of celestial and terrestrial agencies, working wonders, accomplishing the purposes and carrying out the government of the God of glory. "The fire was bright (*lit.*, there was brightness to the fire), and out of the fire went forth the lightning," says the prophet; "from (or out of) the brightness that was before Him his thick clouds passed, hail and coals of fire," says the Psalmist. Let us next cite Habakkuk (ch. iii. 3, &c.):—

God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And his praise filled the earth,
And *his* BRIGHTNESS *was as the light.*

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Rays* came out of his hand,
And there was the hiding-place of his power.†
Before Him went the pestilence,
And burning coals ‡ went forth at his feet.

Here also the same scene, though sketched more briefly still. The presence of Jehovah, the glory, the *brightness*, the radiance, identify the vision of Habakkuk and Ezekiel. Turn next to Isaiah iv. 5, which points forward to a coming day of glory:—

Jehovah will create over the whole extent § of Mount Zion,
And over her assemblies,
A cloud by day and smoke,
And the BRIGHTNESS *of a flaming fire* by night,
For over all shall the glory (the Shekinah) be a covering.

Again, in chapter lx. 3, we read, "the Gentiles shall come to thy light, and kings to the BRIGHTNESS of thy rising." In the New Testament, there occurs such expressions as the following—"a *bright* cloud overshadowed them" (Matt. xvii. 5); "a light from heaven above the brightness of the sun." (Acts xxvi. 13.) In all these passages we find reference to a peculiar brightness accompanying the visible appearance of Jehovah—a brightness beyond anything that man is accustomed to. ||

This brightness compassed about the cloud like a rainbow, fringing its dark edges with a rosy splendour, far beyond the brilliance with which a summer sunset dyes the cloud of evening.

Having thus described the circumference, the prophet points to the centre. It was even more effulgent than the other, and man's poor figures or feeble words cannot paint it aright. "From the midst of it (that is, of the fire) like the gleam (literally, "the eye") of *chasmal* from the midst of the fire." There is no question now that the word *chasmal* does not mean amber. "Chasmal," says Fry, "is supposed to have been a composition of gold with copper, or, as some suppose, of gold and silver; this highly burnished might afford a metaphor of the highest splendour imaginable; this glorious

* Gesenius translates it "flashes." Pick makes it "bright beams."

† "In the place whence the light proceeded He gloriously concealed his presence."—*Newcome.*

‡ "Flashes of fire."—*Newcome.*

§ This is Alexander's rendering.

|| We may notice here that the Son is said to be the *απαύγασμα της δοξης* of the Father, "the offshining of his glory" (Heb. i. 3), so that just as the Son is the *απαυγασμα της δοξης* of the Father, so the Shekinah is the *απαύγασμα της δοξης* of the Son.

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radiation was from the midst of the fire." The word occurs only twice again, and both times in this same book. In the passage before us the word is not applied to anything special; but the prophet simply says he saw the *chasmal-gleam* out of the midst of the fire. But in the 27th verse of this same chapter, this assumes a human form. It was this "appearance of a man" that gave forth the metallic brilliance. This is still more directly stated in the 8th chapter (verse 2), "Then I beheld, and, lo! a likeness as the appearance of fire; from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the gleam of chasmal."* Now let us compare this with Daniel x. 5—"I lifted up mine eyes, and looked, and behold, a certain man, clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning; and his eyes as lamps of fire, and his arms and his feet like in colour ("gleam," the same word as in Ezekiel) to *polished brass*." Compare it also with Revelation i. 14—"His eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace." Brass and gold are, perhaps, the two most lustrous metals—the latter the most precious, the former the most brilliant, as of it the looking-glasses of the Israelitish women were made. Besides, brass and gold were the two metals chiefly employed in the tabernacle and its vessels. All in the two outer courts were of brass, all in the holiest was of gold. So these two metals, fused into one perfect compound, unequalled for splendour and preciousness, are used by Ezekiel to picture the glory of the Son of Man. Daniel uses gold as his figure, and John uses brass. Ezekiel mingles the two under the name of *chasmal*.

This lustrous gleam (literally, "eye") of metallic splendour fixes the gaze of the prophet as the centre of the wondrous vision. He looks and looks again; till, as he views it more fully, he sees that it is no unformed spot or blaze, but that in it is seen developed a human form—a form of unutterable

* The best statement of the meaning and etymology of *chasmal* is to be found in an old work (1675) by Grellotus upon the Apocalypse, which he calls "Prodromus in Apocalypsin." The discussion occupies six quarto pages. After setting aside the Rabbinical explanations as absurd, he proceeds to show that the word is a Chaldee one, and that it means a compound of brass and gold,—not of silver and gold, as Theodoret, Tertullian, and some of the ancients thought.—p. 19. Those who make it a compound of the two latter metals take their sense of the word solely from the Greek ἤλεκτρον. But Gesenius gives "brass made smooth" as the meaning of the term.

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glory—"the appearance of the Son of Man," who is fairer than the children of men—of Him whose face once "shone as the sun," even in the day of his humiliation—of Him "whose head is as the most fine gold; whose hands are as gold rings set with the beryl; whose waist is as bright ivory, overlaid with sapphires; whose legs are as pillars of marble set upon sockets of fine gold; whose countenance is as Lebanon, excellent as the cedars; whose mouth is most sweet, yea, who is altogether lovely." (Cant. v. 11—16.)

The consideration of the remaining part of the first vision of the prophet we postpone. We prefer passing on to some of the subsequent predictions, as it is in them that Mr. Fairbairn's principles of interpretation are chiefly developed.

The characteristic principle of Ezekiel's prophetic style, is, according to Mr. Fairbairn, that with him prediction takes "the form of a renewal of the old, with such modifications and changes as might adapt it to the altered circumstances of the time to come. When judgment was the prophet's theme, the Spirit led him to predict the return of the years of former troubles and desolations—not only of more general calamities often experienced, of famine and sword and pestilence, but even of the more peculiar afflictions of the Egypt state of bondage and oppression, and the dreary sojourn in the wilderness."—(P. 326.) "The leading characteristic of those earlier visions," he says again, "we have found to be the historical cast of their idealism. The representation of things to come is thrown into the mould of something similar in the past, and presented as simply a reproduction of the old, or a returning back again of what is past, only with such diversities as might be necessary to adapt it to the altered circumstances contemplated; while still the thing meant was not that the outward form but that the essential nature of the past should revive." —(P. 396.) The real meaning of this principle of interpretation will be better understood by an example. We shall take the first which occurs, and one to which Mr. F. always appeals when he has occasion afterwards to employ the same mode of interpretation.

In the fourth chapter, the prophet is directed to portray Jerusalem upon a tile, and to lay siege against it. He was also to lie upon his left side, and to bear the iniquity of the house of Israel for 390 days. Afterwards he was to lie on his right side, and bear the iniquity of the house of Judah for 40 days. In both cases he is expressly told that a day has been appointed for a year. He was also to prepare distasteful food, and eat it by measure, as a sign unto the people.

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Before examining the interpretation of this passage, we may notice one of the reasons which our author gives for supposing that these matters were transacted, not in reality, but in vision. Not that we consider the determination of this point as of any very great importance; but because it is well to examine the grounds on which an opinion rests which is expressed with so much confidence. He regards it as "quite conclusive against a literal understanding of the vision," that the prophet is "represented as *sitting* in his house before the number of the days to be spent in a lying posture could have been completed." (P. 26.) The date given at chap. i. 1, 2, is the fifth year of Jehoiakim's captivity, the fourth month, and the fifth day. The next date (iii. 15, 16) is seven days later, that is, the twelfth day of the month. After this followed the command in question, and the first date which occurs afterwards is the sixth year, the sixth month, and the fifth day (viii. 1). The question therefore is, whether between the twelfth day of the fourth month (Tammuz) in one year, and the fifth day of the sixth month (Elul) in the year following, there is an interval of 430 days, the time required for the transaction. In asserting that there is not, Mr. Fairbairn has forgotten that the Jewish year was not *solar*, but *lunar*, and we shall be able to show, that, supposing the two years in question to be B.C. 594 and 593, there was actually between the two dates the interval required. From astronomical tables we discover that the Paschal full moon on the first of these years was on the 26th of March, which day was consequently the 15th Nisan in the Jewish year, and therefore the 12th Tammuz must have been on the 20th June. On the second year the 15th Nisan fell on the 13th April, and the 5th Elul, therefore, on the 29th August. Between the 20th June in one year and the 29th August in the year following, is 435 days, exactly five days more than is required, and this coincidence we should be disposed to regard as a proof that the sign was literally exhibited to the people, and not merely transacted in vision.

But the purpose for which we turned to this portion of Ezekiel's prophecy was to examine Mr. Fairbairn's interpretation of it. He supposes that one and the same thing are symbolized by the prophet's siege of Jerusalem, and by his lying so many days on his side, and eating scant and abominable bread—that the whole is an "image of the people themselves lying under the ban of Heaven, given up as a prey to the powers of evil, and doomed to experience at their hands the most severe and painful indignities." The bearing of the people's iniquity must mean, according to him, the typical

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bearing of the punishment due to their sin; and the period, therefore, during which the prophet bears it, must be a period, not of the commission of sin, but of chastisement for sins committed. But then the question arises, Why is this period of chastisement specified as being 390 years for Israel, and 40 for Judah? Mr. Fairbairn answers this question by observing, that the 390 years added to the 40 make up 430 years, a period famous in the earlier history of Israel as the term of their sojourn in Egypt, while the 40 years taken by themselves are also remarkable as being the period during which they wandered in the wilderness. And he regards the prophetic intimation as being in substance a prediction that the covenant people were now again to suffer for their sins the same sort of hardship and discipline which had of old been laid upon their fathers during the period of their servitude in Egypt; that by much the greater part of this period is assigned to the house of Israel, because they were spiritually in a much worse case than the house of Judah, although this latter branch of the chosen seed of Abraham needed such a course of discipline as their fathers had received in the wilderness during forty years after they were redeemed from the house of bondage. And "thus understood," he observes, "the several parts of the vision receive a perfectly natural and harmonious meaning."

Now, it does not appear to us that the meaning thus given to the prophecy is either natural or harmonious. For the period of 430 years was *not*, as is here alleged, the term of the sojourning in Egypt, but it was the interval between the giving of the promise to Abraham and the Exodus; as is manifest from the words of the Apostle Paul, who tells the Galatians that the law came 430 years after the promise. And again, we do not see upon what precise principle it is that the period of 40 years is made to do double duty, being first added to the 390 years to make the term of Israel's chastisement, and then taken by itself to mark out the punishment of Judah. Moreover, it occurs to us that the mention of two such definite periods must be intended to have some farther import than merely to suggest an allusion to the states of bondage and of wandering. Besides, we think we can discern a reference in these numbers to another period of the history of Israel—a reference which, if followed out, promises to throw greater light on this obscure prediction. The epoch from which the reign of Jeroboam, the first king of Israel, is dated, lies in the year B.C. 978. The year of the capture of Jerusalem is B.C. 588. The interval, therefore, between the two epochs is exactly 390 years. Is this remarkable coincidence accidental? Let us



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inquire whether it does not lead us to the true meaning of the symbols. We agree with Mr. Fairbairn, that the siege laid by the prophet against the city which he had portrayed on the tile does not represent the literal siege of Jerusalem by the Chaldeans; but instead of referring it with him to the whole period during which their exile was to last, we believe, in the words which stand at the head of the chapter in our common Bibles, that it represents typically the time from the defection of Jeroboam to the captivity. During all that period of 390 years, God had, as it were, been laying siege to Israel, and the crisis came when the Chaldeans were made the instruments of his wrath. The prophet, in his symbolical action, evidently discharged a double duty. He stood as the representative of God when he set his face toward the siege of Jerusalem, and uncovered his arm, and prophesied against it. But he was to share also in the miseries of his people, and so he ate in their sight his scant and abominable bread; thereby signifying, no doubt, the punishment of their transgression, and keeping it before them for as many days as there had been years of provocation. It was as the messenger of Jehovah that he bare the sins of Israel; for although it is quite true that the phrase may mean, as Mr. Fairbairn represents, *bearing the punishment of their iniquity*, yet it is also used of God Himself, when He is spoken of as bearing with the sins of his people,—that is, not executing on them the deserved judgment.* For 390 years He had been bearing with Israel, but this time of forbearance had come to a close. This seems to be the only tolerable meaning that can be given to the words, "I have laid upon thee *the years* of their iniquity." Then, as regards the forty years of the iniquity of the house of Judah, if we count them back from the date of the siege of Jerusalem, we arrive at the thirteenth year of the reign of Josiah. This was the year when Jeremiah began to prophesy, and as his ministry lasted throughout the siege, these forty years ceased when Judah was carried away captive. (Jer. i. 2, 3.) This was the period of Judah's final probation, and exactly in accordance with this view of it are Jeremiah's words, when he spake "to all the people of Judah, saying, From the *thirteenth year of Josiah*, the son of Amon, king of Judah, even unto this day, that is,

* The phrase is נשא את עון. In Exodus xxxiv. 7, and Num. xiv. 18, the character of God is described as נשא עון, forgiving iniquity, or rather bearing it; and in Jer. xliv. 22, we find a passage very illustrative of the text in Ezekiel,—"So that the Lord could no longer bear (נשא), because of the evil of your doings . . . *therefore is your land a desolation*." See also Isa. xliii. 24, Num. xiv. 27, Am. ii. 13.

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the three-and-twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but *ye have not hearkened*, nor inclined your ear to hear. *Therefore* thus saith the Lord of hosts, Because ye have not heard my words, behold I will send Nebuchadnezzar," &c. (Jer. xxv. 3, 4, 8, 9.) To this view Mr. Fairbairn objects that "the vigorous reformation of Josiah took place within these last forty years." It is a sufficient reply to remark that that reformation is equally included in the period of which Jeremiah says, that during it they had not hearkened unto him. And besides, at the very commencement of that reformation, Josiah was informed, in answer to his inquiries, that the Lord had resolved to bring all the evil upon Israel which He had threatened in the book of the law, and that all the favour which his own tenderness of heart should procure for him would be, that *he* should be gathered to his fathers in peace, and should not see the evil that was coming upon the inhabitants of the land. (2 Chron. xxxiv. 23—28.)

Let us now turn to the predictions of Ezekiel regarding Egypt. The principal passage to which we would direct the attention of our readers is as follows:—"Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be a desolation and a desert. . . . . No foot of man shall pass through it, nor foot of beast pass through it; and it shall not be inhabited forty years. And I make the land of Egypt desolate in the midst of countries that are desolate; and her cities in the midst of cities that are laid waste, shall be desolate forty years. For, thus saith the Lord Jehovah, At the end of forty years I will gather the Egyptians from among the peoples whither they were scattered. And I turn again the captivity of Egypt, and I make them return to the land of Pathros, to the land of their nativity, and they shall be there a low kingdom. It shall be the lowest of kingdoms, and shall not lift itself up any more above the nations; and I diminish them so that they shall not be great among the nations." (Ezek. xxix. 8—15.) Mr. Fairbairn admits that there is "a certain fulfilment of this prophecy, which it is not difficult to establish." Herodotus must have been deceived by the Egyptian priests in the account which he gives of the prosperity of Egypt under Amasis during the very time of this invasion by Nebuchadnezzar; and the true state of the case seems to be that the Chaldean monarch conquered Egypt, put Apries or Pharaoh Hophra to death, and appointed Amasis in his stead.



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But then our author makes the following remarkable statement:—

"'We cannot prove,' says Bishop Newton, 'from heathen authors, that this desolation of the country continued exactly forty years, though it is likely enough that this, as well as other conquered countries, did not shake off the Babylonian yoke till the time of Cyrus, which was about forty years after the conquest of Egypt by Nebuchadnezzar.' But even if we could prove what is thus held to have been within the bounds of the probable, it would still avail little to the point under consideration; for the word of prophecy is an absolute and determinate thing: it cannot be verified by halves. It is either wholly true,—namely, in the sense of its real import,—or it is not entitled to rank as prophecy at all. And such a subjection as the bishop notices of Egypt to Babylon, even supposing it to have lasted precisely forty years, comes very far short of that blighted and desolate condition, as of an untrodden wilderness, coupled with the general dispersion of her people, of which the prophet speaks. It is as certain as anything in ancient history can be, that a sweeping desolation of this kind never in reality took place in Egypt during the period of Chaldean ascendancy. And we cannot but express our wonder how interpreters, with this palpable fact staring them in the face, should be able to glide over the surface of what is written in the easy manner they do, as if they needed to look no farther than to the literal sense of the words. Literalism here, in the hands of a fair and honest interpreter, can lead to but one result, the manifest failure of the prediction."

If "literalism" thus fails, let us see what the figurative principle of interpretation brings out of it. Mr. Fairbairn refers to his interpretation of the vision of the iniquity-bearing, on which we have already commented; and dealing with this passage in the same manner, he holds that the prediction of forty years of desolation for Egypt means that "a season of severe chastisement and hard discipline should be made to pass over them, similar to what, in days of yore, had passed over Israel when inhabiting the desert. So that it is not the precise number of years that we are to look to,—these only served to indicate, through their historical value, the character of the predicted dealings." (P. 282.) Nay, even the scattering and gathering of Egypt is not to be understood literally, but as denoting that "Egypt in her approaching calamities was just to be a sort of shadow of Israel." (P. 283.)

We would appeal to our readers, whether such a style of interpretation does not render all prophecy nugatory; and farther, we would ask, whether, among all the prophecies regarding the Messiah, the fulfilment of which is recorded in the New Testament, there is one which the apostles interpreted on any such principle as this? We see no valid reason for departing from the plain and obvious meaning of the prediction. History does not, indeed, supply us with

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full details of the accomplishment of this prophecy; but neither is it altogether silent. The date of Ezekiel's promise that Nebuchadnezzar should have Egypt as his hire for his service against Tyre is the twenty-seventh year of the captivity; that is, according to the chronology which we follow, B.C. 572. We may suppose that the invasion of Egypt by the Chaldean monarch took place very soon after this, and that, according to the words of the prophecy, he carried its inhabitants into captivity, just as he had done previously to the Jews. In the year B.C. 536, Cyrus turned the captivity of the Jews, and what can be more likely than that some few years after, although we have no record of the fact, he suffered in like manner the Egyptian captives to return to their own land? If this event happened B.C. 532, the interval of desolation is exactly forty years. After this Egypt appears to have revolted, and to have been subdued by Cambyses, and thenceforward it was indeed the basest of kingdoms. It may be said, that, supposing this to be all true, there is still no adequate accomplishment of the very strong language used by the prophet. His denunciations, however, appear to us to have been somewhat misunderstood. For example, when he says, "no foot of man shall pass through it, nor foot of beast pass through it," the meaning appears to us to be that the great routes of commerce would be obstructed, and the caravans which continually passed through the land of Egypt would cease to do so for forty years. At all events, the prophecies against Egypt are not more sweeping than those against the land of Israel; nor have we any reason to think that the desolation of the former was not equal to that of the latter. Or if in both cases the predictions exceeded the fulfilments, then, on a principle which we shall have occasion to notice by and by, we may look for a *future* fulfilment, just as the denunciations against Babylon receive their final accomplishment only in the fall of Antichrist.

This method of interpretation must in consistency be applied to other similar predictions. For example, Isaiah, speaking of the same conquests of Nebuchadnezzar as Ezekiel is predicting in this passage, intimates the approaching destruction of Tyre by the Chaldeans, and limits the period of its desolation to seventy years (Isa. xxiii. 13—17), just as in this passage forty years is assigned as the term of Egypt's desolation. But if the forty years of Egypt are a shadow of Israel's wandering in the desert, what period of former history sheds its imitative seventy years of gloom upon Tyre?

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Or, on the other hand, if the duration assigned to the degradation of Tyre is real, we may surely assume this is also true in the case of the captivity of Egypt.

We have occupied so much space in the examination of these two portions of Ezekiel's prophecy, that we can afford but little for the predictions of Israel's restoration, which conclude the communications he was instructed to make to the exiles at Chebar. The most remarkable of these is the vision of the resurrection of the dry bones, which is associated with a symbolic prediction, that Israel and Judah should once again be joined together, and that David should be king over them. (Ezek. xxxvii.) Mr. Fairbairn holds, and correctly, as we think, that "this prophecy has not been accomplished according to the letter in the past; and, with so strong and prominent a feature of the ideal kind as the eternal presidency of David, it seems to him "amazing that any one should expect it to be realized after that manner in the ages to come. For to that end it were indispensable that the literal David should be raised from the dead." (P. 363.) He holds that there shall be no territorial restoration of Israel at all, or, at least, that no such event is predicted by the prophets. We do not intend to argue this point with our author. We believe that a future restoration of Israel may be proved from the New Testament alone; but at all events, we are persuaded that a future national *conversion* of Israel is distinctly predicted. But the rule over Israel of the mystical David is associated with a prophecy which seems to speak distinctly of this conversion:—"A new heart will I give you, and a new spirit will I put within you. . . . . Ye shall loathe yourselves for your iniquities and your abominations. . . . . In the day when I have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the wastes shall be builded." (Ezek. xxxvi. 25, 31, 33.) Now, Mr. Fairbairn's principle requires us to believe either that this is spoken of Israel's conversion, and in that case David must, according to his principle, be raised from the dead to rule over them; or else, that if David mean the Messiah, Israel must mean the Church. The latter interpretation is the one which he adopts; but the result plainly is, that as no language can be imagined by which a future conversion of Israel could be more distinctly intimated than in the passages which we have quoted, so we must believe that it is impossible in the nature of things that there could be any prediction given of the conversion of Israel. This conclusion we refuse to accept. We believe that Ezekiel

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predicted Israel's conversion, and that by David he meant Christ; but if this be admitted, there is no real difficulty in the way of our holding a territorial restoration of Israel, without being obliged to join with it a resurrection of David to be their king.

The prediction of the expedition of Gog and Magog into the land of Canaan lies next in order. It has always been felt to be obscure; and Mr. Fairbairn endeavours to remove its difficulties only by abstracting as much of its meaning as he can. According to him, " the controversy with Gog and his heathenish forces has been proceeding since Christ the new David came to lay the everlasting foundations of his kingdom, and claim the dominion of the earth as his purchased possession." (P. 384.) Nay, he even repudiates the idea that this prophetic delineation has anything to do with any particular crisis in the Church's history. He " sees nothing against such a supposition; but, on the other hand, he " sees nothing conclusively for it." (P. 383.) The language, however, of the prophecy, is far too precise to be explained away. It is " after many days," at the " end of the years," that this invasion takes place: the object of it is " a people gathered out of many nations, upon the mountains of Israel: the land is described as " a land of villages," the people as " at rest, all dwelling securely, without walls, and having neither bars nor gates." Let us examine the objections which our author makes to this literal interpretation of the prophecy, and determine whether they are of any real weight.

1. " When we find the prophet giving to the head of the great movement an ideal name derived from a sort of indefinite, obscurely known territory, it is scarcely possible to avoid the impression at the outset that the description is intended to possess an ideal, not a real character." (P. 376.) We would ask in reply, how, if the prophet was predicting a real invasion to take place in the latter days,—the invasion of a host of nations, not one of which had come into being when he wrote,—he could possibly have given to them names more definite than he has done? There was no other course open to him than the one he has adopted, namely, designating them by the familiar names of the regions which, after the lapse of ages, they should inhabit. No doubt the name Magog is to a certain extent ideal, and is taken from Gen. x. 2, the only other passage in the Old Testament where it occurs. But the prophet has guarded against the supposition that it is the name of an ideal host of nations, by adding

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the name Rhos (for so Mr. F. renders the word translated "chief," in our version), a name which occurs nowhere else in Scripture.

2. Mr. Fairbairn objects that "the nations mentioned are all selected from the distance,—remote in the first instance from the land of Israel, in the extremities of the earth, and also many of them far apart from one another, and consequently the most unlike naturally to act in concert for any particular purpose." (P. 376.) So far as actual history goes, the nations occupying these very regions were a terror to Israel in ancient times; and why should it be deemed impossible that from the same quarters Canaan should be again invaded? Ethiopian hosts had penetrated into the land of Judah: Persia had ruled over all the countries on this side the river: the Scythians, too, had invaded them from the north, and left a memorial of their presence in the name of Scythopolis, given to one of the cities of Palestine. Nor is there any reason to doubt that a sufficient motive may unite nations so distant in one common hostile enterprise.

3. It is objected that this multitude of invaders are represented as coming up to spoil and plunder a land which could not, if they got all that it contained, have served to support them for a single day. No doubt the plunder of the land of Israel is here represented as their motive; but there may be other motives besides; and in point of fact, these ulterior designs are set before us in prophecies which appear to relate to the same period.

4. The fruits of the victory are held to demonstrate that the whole is unreal. The wood of their weapons is to serve for fuel for seven years! All Israel is to be seven months employed in burying the dead! In contending that this prophecy is not to be interpreted symbolically we are not compelled to exclude from it all figurative language. The most strenuous advocate of literalism will not argue that the invitation given to the fowls of heaven and beasts of the earth to assemble to the feast prepared for them is anything else than a figurative manner of expressing the greatness of the slaughter. In like manner, the length of time during which the weapons of the host would serve for fuel, and the extent of the period required for burying them, are figurative representations of their vast number and the completeness of their overthrow.

5. It is alleged that there is a contradiction between the several passages in which this final controversy is predicted. Isaiah represents it as being determined in Edom, Joel in the

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valley of Jehoshaphat, Zechariah in the immediate neighbourhood of Jerusalem, and the Apocalypse around the camp of the saints and the beloved city. "Thus," says Mr. Fairbairn, "we have three or four distinct localities, each represented as the scene of a last conflict."

The valley of Jehoshaphat was surely in the immediate neighbourhood of Jerusalem, so that Joel, Zechariah, and the Apocalypse (which last, however, does not in our view speak of the same conflict) all point out the *same* locality, and the only apparent discrepancy we have to account for is that Isaiah lays the scene in Edom. Is this a sufficient reason for denying the literality of both or of either of the prophecies? Knowing so little as we do of the realities of a scene which still lies in the womb of futurity, can we venture to pronounce it impossible that the vengeance of Jehovah shall be displayed both in Edom and in the neighbourhood of Jerusalem? Or is it quite certain that Isaiah is not representing Antichrist under the name of Edom, just as the doom of Babylon foreshadows that of Rome?

These objections must, we think, be allowed on all hands to be trivial, and altogether insufficient to warrant us in departing from what appears to be the obvious meaning of the passage. One yet remains, which is directed not so much against the interpretation of this particular prophecy as against the system of literal interpretation generally. Under the old dispensation it is said, "carnal elements had a prominent place in the service of God," and his people had "often to defend themselves with a carnal sword." But "the manifestation of the Godhead in Christ introduced an entire change." "The carnal sword must henceforth be sheathed." And therefore the literal interpretation of this vision must be rejected, because of the "false and degrading position in which it puts a prophet of the Old Testament as compared with the higher standing-point of the New." These statements, so far as they relate to the subject before us, appear to be absolutely nugatory. Is it true that the carnal sword must be sheathed under the Gospel dispensation? May a nation not defend its homes, liberty, and religion, with "weapons of violence" against a foreign invader? This is the real question at issue. Israel is restored and dwelling in security;—a host of ruthless marauders assail her borders;—must the nation, because Christ is come in the flesh, refuse to repel them? May they not do battle and overcome? And if they may, then may this event not be predicted? Or if it be predicted, shall we say of the prophet who foretels it, that

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he is placed in a "false and degrading position as compared with the higher standing-point of the New Testament." But, in truth, the triumph over Gog and Magog can scarcely be called a carnal triumph, even in Mr. Fairbairn's sense of the term. He is not overthrown by the sword of Israel, but every man's sword is turned against his fellow; and pestilence and blood, hailstones, fire, and brimstone, are the instruments of his destruction. If the Old Testament prophet who narrates in vision such a scene as this, is placed in a false and degrading position by the literal interpretation of it, what shall we say of Daniel? His narrative of the great enterprise of "the king of the north" at the time of the end (Dan. xi. 40—45) appears to relate to the very same events as are predicted by Ezekiel, and is so expressed as to exclude any other than a literal interpretation. The one prophecy throws light upon the other, and especially Daniel explains how it is that nations so remote engage in one great enterprise,—a circumstance which Mr. Fairbairn holds to be sufficient to overthrow the literal interpretation. This king of the north, who appears to be closely connected with the western Antichrist of the Apocalypse, overflows many countries, and then enters into the "glorious land." Approaching it from the north, he must of course pass through the very lands which Ezekiel mentions,—the regions inhabited by the Scythian tribes, the Armenians, and the Persians. He pursues his conquests towards the south, "overthrowing many countries;" but it is expressly mentioned that Edom, Moab, and the chief of the children of Ammon, escape out of his hand. The land of Egypt becomes his prey, and the Libyans and the Ethiopians are at his steps,—that is, they join his host. Mr. Fairbairn thinks that it is enough to set aside the literal interpretation of Ezekiel's vision, that the Persians and Armenians are joined with the Ethiopians and Libyans, while the intermediate regions are omitted. Daniel explains this as the result of the route pursued by the invader. After these conquests he returns to Palestine, and "plants the tabernacles of his palaces between the seas in the glorious holy mountain," and then follows the catastrophe fully described by Ezekiel, but by Daniel only shortly noticed in the words, "Yet he shall come to his end, and none shall help him."

We do not propose to enter upon the latter chapters of Ezekiel's prophecy, containing the vision of the temple and the new division of the land of Israel. Mr. Fairbairn treats them as entirely symbolical; and although we think we could remove some of his objections to a literal interpretation, we

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are free to confess that other difficulties remain behind, of which we can offer no solution. Yet we must not be supposed to agree with him in giving the whole vision a symbolical meaning. The difficulties which attend this view appear to us as insuperable as those which belong to the other. Not that we maintain that the state and condition of the Christian Church could not be described under the symbol of a temple. But the details of the whole building are given by Ezekiel with a minuteness which seems to us inconsistent with any typical interpretation; while in the directions for the ritual to be observed there are many precepts to which no symbolical meaning can be given, or at least has yet been given. For example, after the glory of the Lord has returned to the temple, the east gate by which he enters is directed to be kept shut, and to be reserved for the use of *the prince* alone, when he shall go in to eat bread before the Lord. How is this to be understood? As far as we can follow Mr. Fairbairn's commentary, he seems to regard it as an intimation that the person by whom the royal authority shall be exercised (in Christian nations, we presume), shall feel that he occupies a place of peculiar nearness to God. Has this prophecy then been yet fulfilled? If it has not, when shall it be fulfilled? Are we to look for it in the days of the millennium? Then the Lord returns not to his temple until that period comes; and this view, again, seems inconsistent with the place given to the present Gospel Church, on the principle of interpreting prophecy symbolically. And besides, it must, we think, strike every reader that this is a strange way of conveying such an intimation. We could understand that if such a rule formed part of the service of a real temple, a lesson to Christian monarchs might be drawn from it; but we confess that we cannot believe that all this complex and unreal machinery is devised to teach a few such simple lessons. It does not appear to us like the ways of God, who works a miracle only when a miracle is necessary. But on these matters we enter no farther. The day will come when light shall descend upon this dark place in the pages of Revelation, and for that time we are content to wait.

We shall conclude by stating, in a few sentences, what we believe to be the true principle on which all prophecy ought to be interpreted. Perhaps we may have an opportunity hereafter of more fully developing our views. The history of the Church of Christ presents certain critical epochs which are the principal themes of prophecy. The general character of all these epochs is the same. Threatened judgment and

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desolation appear in the foreground; retributive vengeance on the oppressor follows; and times of peace and prosperity succeed. There are apparently five such *crises* which have become the subjects of prophecy. The first is the Assyrian invasion, which swept away the ten tribes, and well nigh brought ruin upon Judah also. The second is to be found in the Chaldean conquests, during which Jerusalem was captured, and her children carried into captivity. The persecutions of Antiochus Epiphanes form the third. The fourth is the siege and capture of Jerusalem by the Romans; and the fifth is consummated in the destruction of Antichrist at Armageddon. The inspired seers never deal with any one of these epochs by itself. No prophecy is of any private interpretation. They describe the crisis of judgment which is nearest to them, borrowing sometimes a darker shade from the scenes which lie in more remote perspective; while at times the foreground is forgotten altogether, and the eye is fixed on the terrible convulsions of the last day, the picture of which towers above all that intervenes. It is always the Messiah, the "Name of Jehovah," who interposes as the deliverer, scatters as chaff the assembled nations, and stills the strife of the contending elements. Such being the structure of the prophetic word, we must beware, on the one hand, of supposing that these interpositions of the Son of God have no reference to the calamities with which they are placed in such close juxtaposition; and, on the other hand, we must guard against believing that in these events they find their full and final accomplishment. Nor would it be a sound argument were we to contend that, because in the case of the Assyrian, the Chaldean, and the Roman, the interposition was only providential, therefore it must also be providential in the last, or Antichristian crisis. The whole framework of prophecy is built upon the fact of one great personal interference which is to come at last, and beyond which the millennial age stretches away in a long perspective of glory. The true explanation may possibly be, that if, at any one of these crises, Israel had heartily turned unto the Lord, the days of refreshing would *even then* have come upon them. At least the words of Jesus, when he wept over Jerusalem, seem to intimate as much: "If thou hadst known, even in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. Ye shall not see me henceforth until ye shall say, 'Blessed is he that cometh in the name of the Lord.'"*

* We hope to resume the subject in our next number, and to take up

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## Art. II.—CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLS.*

A wish has been expressed that we would briefly state the chief characteristics and laws of prophetic symbols as they have heretofore been presented in the Journal; exhibit the proofs by which they are sustained, and the results to which they lead; and indicate the principal points which inquirers need to investigate in order to determine their truth and authoritativeness. We shall treat of the nature and classification of symbols, the marks by which the prophecies in which they are used are distinguished from those of which language is the medium; their laws, as indicated in the inspired interpretations that are given of them, and the results to which they conduct in the construction of the principal uninterrupted symbols.

I. The Nature of Prophetic Symbols.

A symbol is an agent or object employed as an instrument of revelation by the Most High, as the representative of an agent or object in respect to its nature, state, acts, or the events of which it is to be the subject. It is a necessary condition of its use that it should be beheld by the person to whom the revelation is made. The symbols were presented to those who witnessed them in three modes. 1. In dreams. 2. In ecstatic visions. 3. Naturally. Of the first class were those

more fully Mr. Fairbairn's theory of *mythical* prophecy (for we cannot give it another name), which we consider not only dangerous in itself, but especially dangerous from the ground on which he bases his argument for it—the difficulties attending a literal interpretation. All the prophecies relating to the first coming of the Lord might be made void by such a process. The system of *prophetical myths* is to be dreaded no less than that of *historical myths*.

We hope also to give our readers a list of the various separate commentaries on Ezekiel, in so far as we have been able to complete it. There are not fewer than fifty or sixty, so that Ezekiel has not been so much neglected as is supposed. Some we have seen, others we have not. Starckius, though he spiritualizes considerably, is really an able critical expositor, and might be of some service to the student. Rosenmüller is good, and so is Dr. Lowth. Dathe is poor, and even his translation unsatisfactory. Newcome (not Newcombe, as Mr. F. writes it) is so far useful, but does not satisfy. His preface is full of irreverent Neology. Jerome's exposition is interesting, though, as usual, containing as many strokes as pages against "Millenarian Judaizers."

* The following Article is a reprint from an American Journal. Without subscribing to every word of it, we give it as a valuable contribution to this section of Prophetic study.

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beheld by Joseph, Pharaoh, and Nebuchadnezzar. Of the second, which are far the most numerous, were Jehovah; the cherubim and the temple of Ezekiel's prophecies; the Ancient of days, the Son of man, and the animals of Daniel's; and God the Father, the Lamb, the living creatures, the candlesticks and stars, the horsemen, the monster cavalry, the wild beasts, great Babylon, and others, of the Apocalypse. Of the third class are the knife, the balance, the fire, the picture of Jerusalem, the pan, and others, of Ezekiel, and the high priest with crowns of Zechariah.

II. The Classes of Symbols.

The symbols consist of five classes: 1. Living, conscious agents;—as God, the Lamb,—living creatures, angels, men, beasts, birds, fish, insects. Parts of animals are also used as symbols of corresponding parts of the combinations of men, which the animals themselves represent, as heads, horns, eyes.

2. Dead bodies—as the slain witnesses; and parts of dead bodies—as bones and flesh.

3. Natural, unconscious agents or objects—as the earth, sun, moon, stars, waters, winds, mountains, tempests, trees.

4. Artificial objects—as an image, candlesticks, a sword, cities, diadems, books, badges, names, marks, periods, measures.

5. Acts, affections, qualities, conditions, and relations of agents and objects—as speaking, fighting, heat, colour, silence, height, direction.

The living agents consist of two classes: the intelligent and the unintelligent. To the first belong the divine—Jehovah, the Ancient of days, the Father, the Son of man, the Lamb, the Word. The second are created beings—1, seraphim; 2, cherubim; 3, living creatures; 4, angels; 5, Satan; 6, devils; 7, souls; 8, human beings in the natural life; 9, unclean spirits; 10, risen and glorified saints; 11, the unholy raised from death; 12, monster beings partaking of the human shape, as the horseman under the fourth seal and the horseman under the fifth trumpet.

The living agents without intelligence are—1, beasts, such as the bear, the ram, the goat, horses; 2, monster animals, such as the winged lion, the winged leopard, the dragon of seven heads and ten horns, the monster horses of the sixth trumpet; 3, birds; 4, fish; 5, monster insects, the locusts of the fifth trumpet.

The symbols are exhibited in spheres that are appropriate to them, and the acts and phenomena ascribed to them accord with their nature. God is enthroned, receives the

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homage of intelligent creatures, makes revelations to men, rewards his children, and punishes his enemies. The Son of man is invested with the dominion of the earth, receives the homage of the living creatures, elders, and angels, opens the seals, and comes in glory with his risen saints to destroy the usurpers of his kingdom. The seraphim and living creatures attend the Almighty, and offer him homage. Angels stand in his presence, worship him, and act as his messengers, and the executors of his will. Men appear as kings, commanders, the subjects of conquering, oppressing, and slaughtering rulers,—witnesses for God, idolaters, suffering corporeal inflictions, speaking, wondering, blaspheming, and being put to death. Ferocious beasts kill and devour their prey; insects torture. Tempests sweep over the earth, and discharge lightning, rain, and hail. A volcanic mountain projects lava, discolours the sea into which it falls, and destroys fish and ships.

III. The Principles on which Symbols are employed.

The principle on which symbols are employed is twofold; 1, that of analogy, or a partial resemblance between agents or objects that differ in nature or relations; and 2, that of general similarity, or an exact likeness of nature. When the symbolic agent or object is of such a nature, or is used in such a relation that it can represent another agent or object differing from it in kind or relation while it resembles it, it is employed on that principle, and symbolizes an agent or object that differs from itself. Thus the four great beasts of Daniel's visions represent tyrannical men, who exhibit a ferocity of disposition, and exert a destroying agency towards the nations within their power, like that of those carnivorous beasts towards inferior animals which they made their prey.

When the symbol is of such a nature, or is used in such a condition or relation, that there is no analogical agent or object which it can represent, it is then used as its own representative, or the representative of one or more of its kind. Thus the palm-bearing multitude who are described as having gone out of the great tribulation with robes made white in the blood of the Lamb, and as to be led by him to the fountains of the waters of immortality, are representatives of multitudes of all nations and peoples and kingdoms and tongues, who are to survive the great trials that are to precede and attend the advent of Christ, be justified, and made immortal; as there is no other class of mankind, or other intelligences, whom they can symbolize. There are none but human beings who wash their robes in the blood of the Lamb. There is no class of persons but those whose bodies are

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changed from mortal to immortal that they can represent. They were in bodies: otherwise their drinking of the fountains of the waters of life would have been unnatural. They were in immortal bodies: as the waters of life are the waters of immortality. In like manner, the risen saints (Rev. xx. 4—6) denote risen saints; the souls of martyrs under the fifth seal, the souls of martyrs; and the risen dead of the last resurrection, the risen dead of that epoch.

IV. The Laws of Symbolization.

1. The First Law. The Symbol and that which it represents resemble each other in the station they fill, the relation they sustain, and the agencies they exert in their respective spheres. This is true universally, whether the symbol is employed on the principle of a partial resemblance, or of an exact likeness. Thus an agent symbolizes an agent; an object of agency represents an object of agency; an act denotes an act; an effect foreshows an effect; an office, condition, or characteristic, an office, condition, or characteristic. A living agent symbolizes a living agent; a conquering agent denotes a conquering one; a destroying or tormenting one represents a destroyer or tormentor. A symbol used in the relation of an instrument or auxiliary, as a sword, a bow, a horse, denotes a corresponding instrument or auxiliary used by the persons represented by the agent using the symbolic instrument. The horses of the four first seals, for example, symbolize corresponding auxiliaries of their office employed by the persons denoted by the riders of those horses. That which is represented is thus universally in its own sphere, whatever its nature may be, the counterpart of that by which it is symbolized.

2. The Second Law. The representative and that which it represents, while the counterpart of each other, are of different species, kinds, or rank, in all cases, where the symbol is of such a nature, or is used in such a relation, that it can properly symbolize something different from itself. Thus the image and tree of Nebuchadnezzar's dream, the beasts of Daniel's visions, the candlesticks and stars, the incense, the robes and many others of the Apocalypse, represent agents, or objects, that while a counterpart to themselves, are yet of a different species or sphere. The image denotes the rulers of the four great empires; the tree symbolizes Nebuchadnezzar as the monarch of the Babylonian empire; the candlesticks denote churches; incense the prayers of the saints; and robes their righteousness.

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3. THE THIRD LAW. SYMBOLS THAT ARE OF SUCH A NATURE, STATION, OR RELATION, THAT THERE IS NOTHING OF AN ANALOGOUS KIND THAT THEY CAN REPRESENT, SYMBOLIZE AGENTS, OBJECTS, ACTS, OR EVENTS OF THEIR OWN KIND. Thus the nature, station, prerogatives, and relations of God are peculiar to him. There is no creature whom he can properly symbolize. There is no creature who can properly symbolize him. In their greatest peculiarities they present infinite diversities instead of a resemblance. When God, therefore, appears in the symbolic visions, he represents himself, not a created being. And for the same reason the Father, whose office is peculiar, represents the Father; and the Son, the Lamb, the Word, whose nature and office are peculiar, represents himself. The souls of the martyrs symbolize the souls of the martyrs; as there is no other class of agents whom they can represent. The risen dead, in like manner, symbolize the risen dead, and of the same character as their symbols, as there is no other order of agents who are to pass through a corporeal change like a resurrection; and there is no other corporeal change which a resurrection can represent.

4. THE FOURTH LAW. WHEN THE SYMBOL AND THAT WHICH IT SYMBOLIZES DIFFER FROM EACH OTHER, THE CORRESPONDENCE BETWEEN THE REPRESENTATIVE AND THAT WHICH IT REPRESENTS, STILL EXTENDS TO THEIR CHIEF PARTS; AND THE GENERAL ELEMENTS OR PARTS OF THE SYMBOL DENOTE CORRESPONDING PARTS IN THAT WHICH IS SYMBOLIZED.

Thus a monstrous ferocious beast of ten horns, iron teeth, and brazen claws, represents a combination of human rulers of a resembling organization headed by ten kings, and of a kindred disposition towards their subjects. A monster brute of seven heads and ten horns symbolizes a combination of human tyrants and destroyers of a resembling organization, having lines of chiefs that answer to the heads, dynasties of kings that answer to the horns, and subordinate parts that correspond to the trunk, limbs, and claws.

5. FIFTH LAW. THE NAMES OF SYMBOLS ARE THEIR LITERAL AND PROPER NAMES, NOT METAPHORICAL TITLES. If their names were not their proper names, there would be no means of knowing what the agents or objects are for which they stand. If that which is called a candlestick was not a real candlestick, there is no indication in the prophecies in which it is used what it was; and no means, therefore, of dis-



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covering that it presents any analogy to Churches, which it is employed to represent.

6. SIXTH LAW. A SINGLE AGENT, IN MANY INSTANCES, SYMBOLIZES A BODY AND SUCCESSION OF AGENTS. Thus waters represent peoples and nations; a candlestick a Church consisting of many individuals; a wild beast of seven heads and ten horns, the combined rulers of a nation for many generations and ages.

That these are the true laws of symbolization is shown by the fact that they are the laws of the interpretations that are given of the symbols in the prophecies themselves, and that those interpretations are so numerous and various as to present an ample certainty that they are their true and sole laws. Thus there are interpretations given of one or more of the symbols of each of the great classes—1, the Divine; 2, created intelligences; 3, unintelligent creatures of the natural world; 4, monster creatures; 5, agents and objects of the natural world; 6, artificial objects; and the exemplifications which they present of the most important of the laws, are very numerous. The first, that the symbol and that which it symbolizes are the counterpart of each other in the order and station which they occupy in their respective spheres, agents representing agents, acts denoting acts, and effects effects, is verified by every interpretation, near a hundred and fifty in number, that is given. The second, that the symbol and that which it denotes are of different species or kinds in all cases where the symbol is such that it can represent a different species, is verified by all the interpretations,—upwards of a hundred in number,—that are given of symbols and their acts that are used on that principle. The third, that a symbol that is of such a nature that it cannot symbolize a thing of a different species, represents itself, or one or more of its own kind, is confirmed by all the interpretations that are given of symbols of that nature.

These laws are applicable to all the symbols that are not interpreted in the prophecies themselves, and adequate to their solution; and it is owing to their having proceeded on other principles in their explications, that expositors have failed to give just interpretations of them.

V. THE QUESTIONS WHICH NEED TO BE CONSIDERED IN ORDER TO DETERMINE THE TRUTH OF THE FOREGOING VIEWS OF THE PRINCIPLES OF SYMBOLIZATION. Such being the characteristics and laws of symbolization as they have been presented in the Journal, the points which need to be inves-

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tigated by inquirers in order to determine their truth, respect their office; their condition, or the marks by which the prophecies in which symbols are employed are distinguishable from those of which language is the medium; their classification; the principles on which they are employed; the revelation of their laws in the interpretations that are given of them; their obligatoriness, and the results to which they lead.

## I. THE OFFICE OF SYMBOLS.

In order to determine whether these views of the characteristics and laws of symbols are correct, the first question to be tried is, whether the symbols are the medium of the revelation made in connexion with them, in contradistinction from the language in which they are described; as, if they are not, then as the meaning of the prophecies in which they occur is not to be obtained by the explication of the symbols, but of the language, their laws are not the real laws of those prophecies. That the symbols, however, are the medium, and the sole medium of the revelations that are made in connexion with them, though overlooked and misapprehended by many writers, no one probably will specifically deny. And that they are, is clear from the fact, first that all the interpretations given of them by the Spirit, exhibit them as the sole medium of the predictions in which they occur. Those interpretations are interpretations exclusively of *the symbols*, not of the language in which they are described. Thus it was the image and tree of Nebuchadnezzar's dreams, which Daniel explained to that monarch; not the words and propositions by which they are described. Those words and expressions were not embraced in his dreams. He saw only the image, the stone from the mountain and its descent, the demolition of the image, and the drifting away by the wind of the dust to which it was reduced; and it was that spectacle alone which the prophet interpreted as signifying the agents and events which he announced as foreshown by the dream. In like manner, they are the great beasts which are interpreted as denoting dynasties of four empires, not the names of those beasts. Their names are not mentioned in the explication that is given of them, and indeed, no name but the generic one, beast, is anywhere used in the description of the fourth; and so of all the other inspired interpretations. It is the candlesticks which Christ declares to be symbols of the Churches, not the word candlestick; and the stars which he held in his right hand, not the name by which he designated



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them, which he pronounced to be symbols of the messengers of the Churches.

Next, the supposition that the symbols are not the medium of the revelation made in the prophecies in which they occur, is equivalent to the supposition that no revelation whatever is made in them. If the symbols, for example, in the vision of the last resurrection, are not the medium of a revelation, and of the only revelation made through that vision, there is no prophecy whatever involved in it. The language in which it is described is not prophetic. It utters no announcement of an event as future. It is occupied altogether in the description of what the prophet had seen. If the symbols, therefore, are not representative of a future real resurrection and judgment of the dead, it is a mere record of a vision that had passed, at the time it was written, and has no more prophetic significance than the description of any other spectacle that has been witnessed, or the history of any other past event.

The symbols, then, are indisputably the medium, and the sole medium, of the symbolic prophecies; and those prophecies, accordingly, are to be interpreted by the laws of symbolization, and not by the laws of philology. The laws of philology are to be used only in the interpretation of the language in which the symbols are described, and the inspired explications given of them expressed.

## II. THE MARKS BY WHICH THE SYMBOLIC PROPHECIES ARE DISTINGUISHABLE FROM THOSE OF WHICH LANGUAGE IS THE MEDIUM.

This is a point of great moment; as, if there are no peculiarities by which the symbolic can be distinguished from the unsymbolic prophecies, there are no means by which it can be determined which are to be interpreted by the laws of symbolization, and which by the laws of philology. And a just understanding of it is rendered of the utmost importance by the fact, that a great number of commentators have confounded the two media of prediction, and proceeded in their explications of the prophecies that are made through language on the tacit assumption that the persons, places, and acts of which they treat, are used as symbols of others of different species. The symbolic prophecies, however, are distinguished from those of which language is the instrument, by the most palpable and ample marks.

1. That the symbolic prophecies are made exclusively through their symbols in contradistinction from the language

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in which they are described, is alone sufficient to distinguish them infallibly from predictions of which language is the instrument; inasmuch as not one of the symbolic prophecies is a prophecy, or presents any revelation, unless its symbols are the media of it. The language in which the symbols are described, is not predictive. It merely announces the fact that the dreamer had the dream in which the symbols were seen, or that the prophet beheld them in vision, or naturally, and describes them and the acts they exerted, or agencies or events of which they were the subjects. If the symbols themselves, then, are not the medium of revelation, the dreams and visions in which they were seen present none whatever. Thus, if the souls under the fifth seal were not representative of souls, and the instrument of a revelation respecting them, the vision in which they were beheld was not prophetic. The record of it is a mere record of what has already taken place, and of which the prophet was the sole subject; it is no more predictive than the history of any other conception or event, which he or others have experienced or witnessed. In like manner, if the rainbow angel, his cry, and the thunder voices that followed, are not representative, and the medium of a revelation, the vision presents none whatever. Let the philologist educe one, if in his power, from the description and narration. He will find it impracticable. He knows not what it was which the angel uttered with his lion voice. He knows not what it was that was uttered by the responsive thunder voices. He has no hint in the narration what it was which the Apostle proposed to write. If those symbols are not the medium of a revelation, therefore, neither the visionary spectacle, nor the description and narration of it, involve any. All revelations, then, of which symbols are the media, are symbolic revelations; and none are symbolic but those of which they are the sole instrument.

2. Another peculiarity of symbolic prophecies, that amply discriminates them from those which are made through language, is, that the symbols were presented to the dreamer, or prophet, in a manner that made it certain that they were employed by the Most High as the instruments of foreshowing the future. Thus, some were seen in dreams, and they were of so singular a nature as to make a profound impression on those who beheld them, that they involved something supernatural; and those of them that were dreamed by persons who were not inspired, were interpreted by prophets. Joseph interpreted the dreams of Pharaoh, and the baker and butler, and Daniel those of Nebuchadnezzar. The principal symbols

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of Ezekiel, all those of Daniel, all those of Zechariah, except two, and all those of John, were beheld in vision, and with a perfect consciousness that they were presented to them supernaturally, and were prophetic; and they describe them as such. It was in visions of God, when the heavens were opened, Ezekiel represents, that he beheld the Almighty enthroned above the cherubim; and he was carried in vision to Jerusalem, when he beheld the city and temple as symbols, and witnessed the descent of the Almighty, and annunciation that that is the place of his throne for ever. Daniel beheld the symbols of his prophecy in vision. Zechariah saw his in the night, and therefore in vision, and several of them were out of the circle of realities, and had only a visionary existence. John was in the Spirit when he beheld his. They are all accordingly described in such a manner as to render it certain that they were presented to those who beheld them in an extraordinary way, and produced a resistless conviction that they were supernatural, and involved a representation of things that were future. And they are as easily distinguished by those marks from all other spectacles that are described, or events that are narrated, as predictions are from histories, or as the miracles wrought by Christ are from his ordinary acts. All the other symbols were naturally present to the prophets, and are shown to be employed as symbols, by the fact that the prophets were expressly directed by the Most High, to use them as such, in order to exemplify in the sight of the Israelites, the great events of which they were the representatives. Thus, Ezekiel was commanded to take those of his fourth and fifth chapters, and exert the prescribed agency with them in the presence of the people, as signs to the house of Israel; and Zechariah was in like manner directed to place the crowns on the head of the high priest, and pronounce in the presence of the appointed witnesses, the prophecy which they exemplified.

Their visible exhibition was obviously necessary, indeed, to their being the media of a revelation. It was necessary that they should be seen, that they might be distinguished as realities from mere illusory conceptions, and those who were to describe them, be properly aware of their supernatural character, discern the peculiarity of their acts and catastrophes, and be able to delineate them with accuracy. The visible exhibition of them in a manner that gave the clearest apprehension of their forms and agency, and produced a conviction that they were presented by God as the means of a revelation, was obviously the proper mode of putting the prophets in

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possession of them. Probably no other would have been at all adequate, or was even possible. How, for example, could a prophet describe a seven-headed and ten-horned wild beast, of which he had never had a conception, treat it as a real visionary existence, and represent it as exerting a variety of actions towards human beings in peculiar conditions, unless he actually beheld it? To represent it as a mere ideal form, framed by his own imagination, would not be to exhibit it as the work of the Most High, formed and employed expressly as a prophetic representative of men who were to rise and act a resembling part towards the nations and the Church. It would be to exhibit it as the product of the prophet's imaginative powers, and, therefore, as having no higher office than any other mere uninspired conception, or figment of the human mind. To make it Divine and authoritative, it must be seen and felt to have come directly from God, and to be invested by Him with its symbolic office.

But the subjects of the language predictions were not necessarily present to the prophets in order to their uttering their prophecies respecting them, and were not in fact, except in a few instances, the objects at the time of their perception. Isaiah did not see the Lord's house established on the height of the mountain, and all nations repairing to it, receiving revelations from the Messiah, and beating their swords into ploughshares and their spears into pruning-hooks, when he recorded that sublime prediction. Jeremiah and Ezekiel did not see the Israelites regathered from the distant countries in which they are dispersed, and re-established in their national land, when they uttered their prophecies of those great events. Paul did not see the Man of Sin usurping the prerogatives of God, enthroning himself in his temple, and at length destroyed by the breath of Christ's mouth at his coming. And though a few of the subjects of the language prophecies were present to the prophets when their predictions were uttered, such as the buildings of the temple when Christ predicted their overthrow, yet they were not necessarily so, in order to the possibility of the predictions: as those subjects, whether places or persons, were in all instances known to those who uttered the predictions independently of their beholding them at the time, and their prophecies might, accordingly, have been uttered in any other scene, as well as in their presence. Christ, for example, might as well have predicted the capture of Jerusalem and demolition of the temple when at the Jordan, on Mount Tabor, or at the sea of Galilee, as when gazing on the city from the Mount of Olives.

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The actual and necessary presence of the symbols to the prophets distinguishes the symbolic prophecies, therefore, in the most ample manner from those which are made through the medium of language.

3. The symbolic prophecies are distinguishable from the others by their language also, as well as by the media through which they are made, and the relations to the prophets of the things of which their language treats. The symbols and their actions and phenomena are universally described in the past or narrative tense, as having been already beheld by the prophet, and exerted the acts or exhibited the phenomena which they ascribe to them. The language prophecies are expressed either in the future tense, as those of Isaiah ii., or in the present, used instead of the future to indicate the certainty of the events which they foreshow, as those of Isaiah x. 28—31. Where single expressions or descriptions occur in the past tense, it is in predictions chiefly expressed in the future, and merely in order to a more vivid exhibition of the events foreshown, as Isaiah ix. 2—4, which have a reference to chap. viii. 22 and ix. 1, and are shown by them, and ix. 5, to be descriptive of what was future.

4. The supposition that the persons, places, and events, which are the subjects of the language prophecies, are used as symbols, implies that the predictions respecting them of which the language is the medium, are to be literally fulfilled before those persons, places, and events can be symbols of others, either of a different order, or of their own kind; inasmuch as symbols must have a real or visionary existence, in order to their being symbols. But for that reason, it is impossible, at least generally, that they should have been symbols to the prophets who uttered the original language prophecies respecting them; inasmuch as they did not obtain a real existence during their prophetic mission; and a vast portion of them, such as those that relate to the restoration of the Israelites and the dispensation that is to follow, have not yet had a fulfilment. They cannot, therefore, possibly be symbols until a future period, and to a prophet or prophets at a future time. The supposition that prophecies of that class, such as those of Isaiah, Jeremiah, Ezekiel, and others, of which language is the sole medium, are symbolic, is in the utmost degree mistaken and absurd.

5. That the language prophecies are not symbolic is seen, moreover, from the impossibility of finding any analogous agents, objects, and events, which the persons, places, and events of which they treat can symbolize. Thus the predic-

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tions, Isaiah ii. 1—4, xi. 10—16, cannot be symbolic of nations, places, and events of a different order from those mentioned; as there are no nations but Gentiles and Israelites; no places analogous to Assyria and Egypt, Pathros and Cush, Elam and Shinar, Hamath and the islands of the sea; and no event differing from the restoration of the Israelites which their return can represent: while to suppose that they represent themselves, instead of nations, places, and acts of a different kind, is to suppose that there are to be two restorations—the first, that which is foreshown by the language prediction, and another which that restoration, when accomplished, is to symbolize as still future; which is not only altogether groundless and absurd, but is shown to be false by numerous predictions that the Israelites after their restoration are never to be driven into exile again, but are to continue for ever in the peaceful possession of their land.

The symbolic prophecies are thus distinguished by the most indubitable and ample marks from those of which language is the medium; and it is a fact of the utmost importance, as it results from it on the one hand, that the symbolic prophecies, and they alone, are to be interpreted by the laws of symbolization; and on the other, that the language prophecies, and they alone, are to be interpreted by the laws of philology: and thence, that such methods of interpretation as that of Professor Stuart, who attempts to expound symbols by the laws of philology; and such as those of Cocceius, Vitringa, and others, who often treat the language prophecies as though they were symbolic, are altogether erroneous.

### III.—THE CLASSIFICATION OF THE SYMBOLS.

There is little room for discussion in respect to the classification of the symbols. It is manifest that there can be no other classes than—1, divine, and 2, created; 3, intelligent, and 4, unintelligent; 5, living, and 6, inanimate; 7, natural, and 8, artificial; 9, real, and 10, visionary; 11, proper, and 12, monstrous;—and that there are representatives of each of those classes is easily shown: as the Ancient of days and the Lamb, of the first; seraphim, living creatures, angels, men, souls, unclean spirits, the risen dead, of the second, third, and fifth; beasts, birds, and fish, of the fourth and fifth; the sun, moon, and stars, the earth, sea, rivers, air, and winds, of the sixth, seventh, and ninth; candlesticks, swords, robes, cities, ships, of the eighth and ninth; all the symbols of Daniel's visions and the Apocalypse, of the tenth, and most

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of them of the eleventh; and the winged lion and leopard, and the beast of ten horns of Daniel's vision, and the seven-headed dragon and seven-headed beast of the Apocalypse, of the twelfth.

IV.—THE PRINCIPLE ON WHICH SYMBOLS ARE EMPLOYED.

In order to determine whether the views we have given of this subject are correct, the first question to be decided respects the ground or medium of symbolization. What is it that connects the representative with that which it represents? Resemblance either partial or absolute, or some other element?

That it is resemblance, is manifest, in the first place, from the fact that there is nothing else that can be a medium of representation. In order to the possibility of the symbolization of one agent or thing by another, there must be some element in the symbol that fits it to be the representative of that which it symbolizes, and be the medium to the interpreter of determining at least its general nature. If there were no such general adaptation in the symbol to represent that which it symbolizes, its use, being wholly arbitrary, would be nugatory; as it would present no clue to that which it denotes. But there is nothing besides resemblance that can be such a medium, or connective of the symbol with that which it symbolizes. How can it be inferred that one individual thing represents another, or the same individual, unless there is something that is common to them, to be the means of that inference? Absolute unlikeness is obviously not only not suited to be the medium of a specific representation of one thing by another, but is a total disqualification for it. As there are thousands of things that have no resemblance, for example, to a beast, a tree, an angel, a man, if either of these were supposed to be used to represent something to which it bore no resemblance, there would be no means of determining or rendering it probable which of those innumerable things was the individual it was employed to symbolize. There must of necessity, therefore, be a general resemblance or correspondence between the representative and that which it represents, in order that the one may present a clue to the other.

In the next place, this is confirmed by the fact that all the interpretations that are given of the symbols in the prophecies exhibit a general resemblance between the representative and that which it represents. If the representative is an agent, that which it represents is also an agent. If the representa-

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tive is an act, that which it symbolizes is also an act. If the one is an effect or a condition, the other is also an effect or condition; and there is, in all cases, a striking analogy between the one and the other. Thus there is a conspicuous correspondence between ferocious and monstrous wild beasts seizing and devouring inferior animals, and powerful, merciless, and bloody human conquerors, oppressors, and destroyers of their fellow-men. The last are in their sphere what the others are in theirs. A candlestick supporting a candle in a position to shed its light through an apartment so as to be most available to those who occupy it, presents an obvious and beautiful resemblance to a Church sustaining a minister of the Gospel in a station in which he may most efficiently fulfil his office as teacher. There is a perfect adaptation in the risen holy dead to represent the risen holy dead; inasmuch as, on the one hand, their correspondence is absolute, and on the other, there are no other agents whom they can represent, —as there are no others who are to be the subjects of such an extraordinary change in the mode of their existence. All the other interpreted symbols have a similar adaptation to represent the agents, objects, and acts which they are employed to denote.

There is a like correspondence also between the uninterpreted symbols, and agents and objects in the political and religious world. Thus there is a likeness between the sun, moon, and stars, and the earth on which they exert their influences, and kings, princes, and magistrates, and their subjects on whom they exercise their power; and the obscuration, disarray, and disappearance of those orbs, and the agitation of the earth by violent convulsions, are fit representatives of political agitations and revolutions, in which governments are subverted and society thrown into confusion and anarchy. There is an impressive aptitude in a furious tempest sweeping over a fertile territory, discharging lightning, bloody rain and hail, destroying the grass, uprooting and dismantling the trees, and spreading the fields with desolation; and an army of ferocious barbarians invading a cultivated and luxurious nation, slaughtering vast crowds of all ages, pillaging those that survive, burning dwellings, villages, and cities, and reducing the population to misery. The one is in the natural, what the other is in the political and social world. There is a perfect adaptation in disembodied souls to symbolize disembodied souls, both as their correspondence is absolute, and as there are no other agents to whom, in the mode of their existence, which is their chief peculiarity, they present a resemblance.

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These considerations, which might be confirmed by an analysis of the whole series of the symbols, both interpreted and uninterpreted, render it certain that the ground on which they are employed, is a resemblance between themselves and that which they represent.

The next question respects the degree of resemblance—partial or absolute—that subsists between the symbol and that which it symbolizes; and the adequacy of the marks by which it is determinable to which class the several symbols belong. That between some the resemblance is partial, and co-exists with a diversity of nature or office, is manifest from the interpretations given of the image and tree of Nebuchadnezzar's dream, the beasts of Daniel's visions, the candlesticks, stars, and robes of the Apocalypse, and many others. In these, and nearly all the others that are explained in the prophecies, the symbol is of a different nature, order, or office from that which it denotes, and the resemblance between them is accordingly partial. There are many others also that are not interpreted, that obviously from their nature must denote agents, objects, or events that differ from themselves. Thus death on the pale horse, the monster locusts of the fifth trumpet, and the horses and riders of the sixth, cannot denote agents of their own order, inasmuch as there are none in existence. They must of necessity stand for agents of different but analogous species. There are others also in the physical world, such as a volcanic mountain projected into the sea, a wormwood star falling on the fountains and streams of a vast territory and rendering them deadly, and a stroke on the sun, moon, and stars, intercepting one-third of their light, that cannot represent themselves, inasmuch as such occurrences are not compatible with the laws of the natural world.

That others are employed on the ground of an absolute resemblance or identity, is manifest also from the interpretations that are given of them. Thus God is shown by his acts, and the ascriptions of the living creatures and elders (Rev. iv.), to represent himself; and it is expressly revealed (Rev. v.) that Christ appeared in the vision, and acted in his own person, because no created being was adequate to represent him. The risen holy dead are in like manner interpreted as representing the risen holy dead. There manifestly are others also, such as the souls under the fifth seal, the slain witnesses, and the dead of the last resurrection, that must represent themselves, or human beings of their own order and condition, inasmuch as there are no others whom they can

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represent. It is clear, therefore, that while most are employed on the ground of analogy or a partial resemblance co-existing with a diversity of nature, office, or relations, there are others that appear as representatives of themselves, or others of their own natures and conditions.

Are these two classes so distinguished from each other, that it is easily determinable to which the several symbols that are not interpreted belong? This is an important question; as, if they are not, the interpretation of those which are unexplained in the prophecies themselves, must be extremely doubtful. There is, perhaps, no other point in respect to which inquirers will be so likely to hesitate. It is susceptible, however, of the most ample solution. An exact consideration of the several symbols will disclose the most decisive and abundant criteria of the class to which they belong.

Thus it is certain, from the peculiarities of their nature, station, and agency, and the reasons given (Rev. v.), that the Lamb appeared in the vision and opened the seals,—that no creature could represent him,—that whenever Jehovah, the Father, the Son of man, the Lamb, or the Word, appear in the visions, they represent themselves, and not any created agent; and for the same reason, on the other hand, that no created agent appearing in the visions is a symbol of God or the Lamb. Next, it is manifest that those created intelligences whose nature, condition, or agency is so peculiar that there is no other class whom they can represent, must act as symbols of themselves, or others of their own kind and condition. And such are disembodied souls, and the risen dead of the last resurrection. Such is Satan bound and confined in an abyss, that he may not deceive the nations. There is no other order of beings whom he can represent. He cannot denote the nations themselves manifestly, nor any portion of them, as he is distinguished from them, and is removed from their presence. It is inconsistent with the nature of men in the body, to suppose them to exist in an abyss through three hundred and sixty thousand years. He cannot represent any other order of beings, as there is no other that has deceived the nations, or attempted their deception. He must, therefore, denote himself and his fellow-angels. Such also are human beings in the immediate presence of God, acting in relations or modes that are peculiar to men of their class, and objects of peculiar acts of God; such as the people, nations, and languages who are the subjects of the everlasting dominion with which the Son of man

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is invested; as there will be no others who can at once be his subjects and the subjects also of the risen saints who are to reign with him. Such are the kings and captains, and mighty men, and bondmen and freemen fleeing from the presence and wrath of the Lamb under the sixth seal; as there are none but human beings whom he will come to judge and punish, and none but their classes who will at his coming be assembled in formal opposition to him. It is the kings and their armies who are to be gathered together to the battle of the great day of God Almighty. Such also are the palm-bearing multitude who have gone out of the great tribulation, having their robes whitened by the blood of the Lamb, and are led by him to the fountains of the waters of immortal life; and those also with whom God is to dwell on the descent of the New Jerusalem, who are to be freed from death, and all other penal consequences of sin; as there are none but human beings whom they can represent, no others being made partakers of such peculiar blessings, and no others of mankind being to be the subjects of those peculiar gifts, except those who are changed from mortal to immortal.

Such also, it is equally manifest, are all those human beings who are exhibited as acting in a direct relation to the great symbols of the persecuting and apostate powers, the wild beast of ten, and the wild beast of two horns, and great Babylon; as the witnesses whom the wild beast of ten horns assails and slays; the kindreds, and tongues, and nations over whom the wild beast receives power, and those dwelling on the earth who worship it, whose names are not written in the book of life of the Lamb; those whom the second beast causes to worship the first beast, whom it deceives, and directs to make an image to the beast, and whom it causes to worship the image of the beast, or be killed, and to receive a mark on their right hand, or on their forehead, or debars them from buying or selling; and the nations of the earth that drank of the infuriating wine of great Babylon. All these must of necessity represent human beings of their respective classes, as there are no others towards whom the ecclesiastical powers represented by those symbols exercise such acts; nor any others who suffer from them such evils, are the subjects of such impositions, or exercise towards them such peculiar acts, as are denoted by worshipping the beast and its image, making its image, receiving its mark on their forehead or their hand, and drinking the inflaming wine of the woman drunk with the blood of the saints and martyrs.

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No higher certainty can be desired than is furnished by the nature of those symbols, the relations and acts of the nations and individuals towards them, and the acts by those symbols, of which the nations and individuals are the subjects, that they represent human persons and nations precisely like themselves. Such also are those human beings who are exhibited as exerting peculiar acts towards the symbols of the true worshippers, and the redeemed; as the people, and kindreds, and tongues, and nations who gaze on the dead bodies of the witnesses, and will not suffer them to be put in the sepulchre; and they that dwell upon the earth who will rejoice over them, and make merry, and send gifts one to another, because those two prophets had tormented them. There plainly are none but human beings who can exercise such acts towards the slaughtered witnesses; and there as plainly are no other analogous acts which that extraordinary agency towards the dead can represent. In like manner, the nations that walk in the light of the New Jerusalem, and the kings that bring their honour and glory into it, must represent nations and their kings, as none but human beings are to dwell on the earth to act in the relation to the risen saints denoted by the walking in the light of the city, and none but large organizations of human beings, or nations, have kings.

But these several classes embrace all that appear in the visions as their own representatives, or representatives of their kind. An exact analysis of the whole series of the symbols will show that God, the Lamb, their immediate attendants, as the seraphim, cherubim, living creatures, and others, Satan bound and unloosed, the dead as souls, the slain witnesses, and the risen dead, men and nations acting in an immediate relation to God, to the symbols of the anti-christian powers, or to the witnesses and the New Jerusalem, and the fowls at the great battle, are all that appear in the visions as representatives of themselves or their kind; and it is obvious from their nature, the relations in which they act, the peculiarity of their agency, or the agency of which they are the subjects, that they must represent themselves. On the other hand, it is equally clear that all the other uninterpreted symbols may, and must, represent agents and objects of a different nature or class from themselves. It is obvious, in the first place, in respect to all those that involve a deviation from nature, whether in the physical or the animal world; such as a stroke on the sun, moon, and stars, a tempest of bloody rain, and fire that devoured the grass, and

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one-third of the trees, a mountain projected into the sea, a wormwood meteor falling on the fountains and streams of a vast region, a star having an intelligent agent as its head with a key to the bottomless abyss, an effusion of vials on the sea and rivers converting them to blood, the pouring of a vial on the sun augmenting its heat so as to scorch men, and on the throne of the beast filling its kingdom with darkness, and others. As no such catastrophes take place in the natural world, or are compatible with its laws, those symbols and the events of which they were the subjects, must of necessity represent agents and events of a different order from themselves. Such is the fact also with all the living symbols that involve a deviation from nature, such as monster brutes and insects. They cannot symbolize themselves, or their kind, as none such exist or are to exist on the earth.

In the next place, all the remaining symbols are obviously of a nature that fits them to represent agents or objects of a species that differs from themselves, and are, therefore, employed in that relation. Such are all those that are taken from the physical world. There is a striking analogy between the physical and the political world. The sun, moon, and stars are in many important respects to the earth much what monarchs, princes, and chiefs are to the nations whom they rule; and the one may appropriately be employed to symbolize the other. A similar analogy subsists, also, between other symbols that are taken from the natural world, and the world of men, as waters, mountains, trees, grain, grapes.

Such are those, also, that are taken from the political world. There is a strong analogy in many respects between great conquerors, usurpers, and tyrants of mankind, and successful, grasping, and tyrannical ministers of the Church. The first are, in their sphere, what the others are in theirs; and they are accordingly employed under the seals to represent such classes who rose to power in the Church. There is a similar analogy between angelic beings descending to the earth and addressing men, and men of great powers exerting a conspicuous and important agency on large bodies of inferior fellow-men. The conspicuity, dignity, and power of the Reformers, for example, were to those of ordinary men, in a measure, what a majestic angel is compared to them. Armies of good and evil angels, warring for the possession of the sky, present an analogy also to bodies of great and influential men contending with each other for supremacy in respect to religion. The great Christian and Pagan parties,

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which struggled for supremacy in the Roman empire in the third and fourth centuries, were to each other what the armies of Michael and the Devil were, battling for the dominion of the sky. There is a like analogy between the symbols taken from the world of art, and organizations and instruments in the religious world. Thus there is a likeness between a city, and a temple, and an organization of men, who have authority over others; and between a bow, a sword, and a rod or reed, and other instruments which men use in resembling relations to produce moral and intellectual effects on each other. And finally, there is an analogy between the body and the mind, and between causes that produce effects on the body and that produce resembling effects on the mind.

But these are all the species of uninterpreted symbols that are not of the class that represent themselves, or their kind; and they are distinguished by the most conspicuous characteristics from them.

It is clear, then, that the ground of symbolization is resemblance; that the resemblance on which it is founded is in some cases partial and in others absolute; and that the peculiarities which distinguish symbols that are employed on these separate grounds, are such as to render their discrimination from each other easy and certain.

## V. Are the Interpretations given by the Holy Spirit to be regarded as a Revelation of the Principle on which Symbols are employed; and the Laws by which they are framed, revealed Laws by which all the other Symbols are to be interpreted?

In the first place, then, it must be supposed that they are used on some uniform principles that have their ground in their nature; as otherwise they would be altogether uninterpretable. If their use were arbitrary, as it could not be based on any uniform element in their nature, there would be nothing from which their meaning could be deduced; and consequently they could not be a medium of revelation. The fact, therefore, that they are used as an instrument of prediction, is a proof that they are employed on some settled principles that have their ground in their nature, and that are easily discoverable.

But if they are employed on any natural and uniform principles, they must of necessity be those on which these interpretations are framed. The same individual symbols



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cannot possibly be used on opposite principles. They must be used either on the ground of partial resemblance, or an exact likeness or identity of natures; as, if there is nothing common to them and that which they symbolize, there can be no means of determining, out of the millions that are without any similarity to them, what individuals they are which they represent. There is no relation but resemblance that can be made the basis of uniform representation.

One of the reasons, indeed, that those interpretations were given, doubtless was to indicate the principle on which symbols are used. Many of those which are explained are of no more importance than others that are left uninterpreted. It is noticeable that the first interpretations of moment that are given of the symbols of the great prophecies which relate to the administration of the world until Christ comes, are of the symbols of Nebuchadnezzar's dreams and Daniel's visions, and the next of Zechariah's visions, which relate to the same great agents and events. The number of those of the Apocalypse that are explained is proportionally small. That the first great symbols are thus interpreted, and that the interpretations embrace some of every class, indicates in a very emphatic manner that they are designed to furnish the key by which all the others are to be resolved.

They are sufficient in number and variety to answer that end. They amount to about 150, and embrace every variety of symbols, and symbols of each of the prophecies in which they are employed as a medium of revelation. They are uniform in the principle on which they are founded, and show that the symbols of all the prophets are employed on the same principle. If there were any instance in which it could be shown that an interpretation is framed by a different law, it would prove that these are not the sole laws of symbolization. If there was a class of which no one is interpreted, it might perhaps be thought that there is no absolute demonstration that all are to be explained by these laws; but as there is not, it is apparent that they are the laws by which all are to be interpreted.

To suppose, indeed, that they are not, is in effect to suppose that the explanations God has given are deceptive, and must naturally lead to a wrong construction of the symbols which he has left uninterpreted. It is certainly natural to regard the whole of the symbols as employed on the same principle. No reason can be conceived why such an instrument of revelation should not be used as much as language is on a single principle. It would be absurd and monstrous to

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claim that the language of the uninterpreted prophecies is used by wholly different laws from that of the prophecies that are explained. But why is it not equally so to suppose that the symbols that are unexplained are employed on a different principle from those which God has resolved? If they are, in fact, then, used on different principles, the interpretations that are given are adapted to lead those who understand them to a false construction of the others; and consequently the only persons who can be secure against misconceiving the unexplained predictions, are those who actually misunderstand or are ignorant of the principles on which those are employed which are explained! which is incredible in the utmost degree, and were dishonourable to God. There is as absolute reason, therefore, for regarding these laws as revealed, and the laws universally of symbols, as there is to regard the laws of the language prophecies that are interpreted, the laws of all the other prophecies that are made through language; and the laws of those parts of the physical world which fall under our observation, as the laws of all its other parts. It is as much the duty of the interpreter to use them exclusively, as it is of the philologist to adhere exclusively to the laws of language; of the geometer to adhere in his processes to the principles of geometry; and of the natural philosopher to found all his solutions of the phenomena of the physical world on the laws of matter.

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## Art. III.—PROPHETIC CHARACTER OF THE GREAT EXHIBITION.

What is the Great Exhibition an exhibition of? This is the great question, though it may seem strange to ask such a question, as every one knows that it is an exhibition of the industry of all nations—an exhibition of commerce and civilization—an exhibition of peace and prosperity to the nations of the earth—an exhibition that will increase the rich man's luxuries and the poor man's comforts. Be it so. But still we ask, what is the Exhibition an exhibition of? And the greatest of all answers remains to be given. It is an exhibition of the fall and rise of man in Paradise. The fall of man is familiar to us all; but we seldom or never hear of his rise. He rose in his fall, and this is what makes his end so terrible.



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The world is steadily advancing to a terrible end, and that by knowledge—for knowledge is power, as men say—and the law of progress must take its course.

Let us hear what revelation says upon the subject. What does revelation say of man's knowledge? How did he come by it? and how does he use it? These are the questions. Oh! of course, knowledge comes from God, it is said, and nothing that comes from him is unlawful, but the contrary. It is true that "there is nothing unclean of itself." But, then, how came man by this knowledge?—a knowledge by which he vaunts himself—by which nothing is restrained from him—by which he achieves great results through simple means, as he says—by which he advances his condition, makes progress, rises in the scale of civilization, and rides the circle of the earth;—in short, by which he imitates God?

In replying to this, from revelation, we light upon a passage which seems not to have been generally understood at all. The answer is:—*By eating of " the tree of knowledge of good and evil.*" The tree of knowledge of good and evil was God's tree, the fruit was God's fruit, which God pronounced, as of all other things which he made, "very good;" and the result of eating of the tree of knowledge of good and evil was to "become as one of us, knowing good and evil," which was said in reality, and not sarcastically, as commentators have it. All this man partook of in the fall; but how was this knowledge acquired? how was it gotten? how did man come by it? He acquired it in disobedience! he got it in rebellion! and he came by it at the suggestion of the serpent! A suggestion prefaced with a lie, as the poet says—

"By mixing somewhat true to vent more lies."

And what said the serpent? "Ye shall not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, *and a tree to be desired to make one wise*, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Gen. iii. 4—7.)

All, then, that man got by the tree, he got in disobedience and rebellion against God, and with the aim and intent, like Satan, to be as God. And commentators have dwelt on this

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to the exclusion of what man absolutely acquired by the tree —the vast resources in himself of which he became possessed, and which he has ever since used for his own honour and glory.

It was not "senses morally exercised to discern good and evil," as we read in Heb. v. 14, that man acquired. Such is never acquired by disobedience; and such was not acquired by the fall. Good, in the sense of what is pleasing to God, is learned in another way. "The commandment is a lamp, and the law is light." (Prov. vi. 23.) Nor yet was it the knowledge of sin that man got by eating of the tree, for "by the law is the knowledge of sin." *This* followed of course on the act of disobedience; but it was something that the tree itself contained—that was lodged there—and which it communicated; not moral good, as we speak, for man knew that better before; nor yet was it sin that lodged in the tree. The tree itself was, with all the other trees of Paradise, "very good."

What, then, was it? It was that which gave man the ability to take himself out of the hands of God, and act for himself—for his own advantage or disadvantage. It was what gave him a physical and intellectual knowledge of good and evil. So that he could thenceforth fulfil "the desires of the *flesh and of the mind*," under "the prince of the power of the air," who has rolled on ever since the "course of this world." (Eph. ii. 2, 3.)

He got a power of knowledge such as God had, so that he could take himself out of God's hands, and act on his own condition, either for good or evil. It discovered his nakedness, and a means of covering it; a wretched means, it is true, in comparison of God's means, but still a means. And what have all man's discoveries and inventions, whether in physics or morals, been, but a poor imitation of God? degenerating sometimes into caricature, especially as to religious inventions. The wise man describes the fall thus:—"God made man upright; but they have sought out many inventions." All his knowledge man turns to his own account; to exalt himself; in short, to be as God.

It was a splendid acquisition, no doubt; but then it was purchased at a cost that spoilt all its glory—the cost of life. Man forfeited life, and got death: "In the day thou eatest thereof, thou shalt surely die," said God. So that with knowledge came sin, and with sin came death; and man, with all his knowledge, is the servant of sin and of death; with all his acquirements, with all his power, he "has no power over the Spirit to retain the Spirit; neither hath he power in the

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day of death; and there is no discharge in that war." (Eccles. viii. 8.)

We cannot see how any one, calmly looking at the passages, can refuse this interpretation of *the tree of knowledge of good and evil,* and the result of eating of it; besides, it is an expression often used in Scripture—not in a moral, but physical sense. (See 2 Sam. xix. 35; Job ii. 10; Isaiah xli. 23; Amos iii. 6; Isaiah vii. 15.)

Well, then, what followed? Man was driven from out Paradise, away from God; and ever since, his aim has been to make a paradise of the world, and do without God; that is, to use the knowledge acquired by the fall to render himself independent of God, and make the best of it. It is true, that by the sweat of his face he was to eat bread; but even this he turns to his own account, and glories in the works of his own hands. And thus we read—"Cain builded a city, and called the name of the city after his son Enoch." "Cain," who "was of that wicked one, and slew his brother;" but he was of that generation which prospers in the world, and desires to perpetuate their name: "They call their lands after their own names, and their posterity approve their sayings, for they do well to themselves." (Ps. xlix.) And so in Cain's family we first hear of those arts, the cultivation of which improves man's condition in the world, and renders him happy without God and outside Paradise. Jabal was the father of such as dwell in tents and have cattle; and Jubal was the father of such as handle the harp and organ; and Tubal-cain was an instructor of every artificer in brass and iron. Lamech took two wives—the first time we read of such a thing. This was the condition, and these the professions and accomplishments of the family of Cain. A family that might be styled "benefactors," but they were without God; they were no pilgrims and strangers upon earth. They lived not by faith; they loved the world. Such as lived by faith, passed on, using the world as a place of sojourn, but not as a home; we hear not that they excelled in any of these things. Though they lived long in the world, they lived not for the world: "They lived and loved and died." (Compare Gen. iv. and v.) Their lives told the world of another country, of a "better and heavenly country."

Now, in the world's history those great principles often come to a point, the desire for which marks off the age at the time. There was an age of chivalry, an age of literature; but this is the age of knowledge, or rather, the age which concentrates the knowledge of all ages, bringing it to bear on

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the improvement of man's condition, both physically and intellectually. It is the age of progress—the age of which Daniel speaks, saying that "many shall run to and fro, and knowledge shall be increased." The age of commerce and civilization. Of all this the Great Exhibition is no doubt a great exhibition. It exhibits man's great rise—the wondrous knowledge he possesses, though acquired in rebellion, and of which he robbed the garden of God, so to speak.

Hence we have at once the answer to what often puzzles thought. How came man by these powers which the scene all around us exhibits?

How came Popery there, that system of consummate skill, framed in imitation of Jewish and Christian revelation? and what are all false religions, but imitations of revelation, more or less skilful, as Satan sees the case or age requires.

And what are civilization, commerce, arts and sciences, in man's hands, but imitations of God in creation? At best they are but imitations of the works of God; but all used of man out of Paradise to do without God, and fill the scene himself as God.

Human reason, then, and human discovery and invention, are but imitations of God in revelation and creation. Now, the Apostle John makes no exception, but says—"All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John ii. 16, 17.)

We deem it important, yea, most important, thus to press these things upon Christians at this time; lest they, "being led away by the error of the wicked, fall from their own stedfastness." And, moreover, those who sound trumpets give such an uncertain sound, that who can prepare himself for the battle?

Does the Great Exhibition, or does it not, present "the lust of the flesh, the lust of the eyes, and the pride of life," as temptations to all? Answer this candidly and honestly, and know, then, that "the friend of the world is the enemy of God." (James iv.)

The world will prosper. The elements, the machinery of prosperity are there—look at them. Well, what then? Ask Scripture, what then? "When they shall say, Peace and safety, sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. v. 3.) See the miserable end. It may be said of this

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generation, as it was said at Babel—"Now nothing will be restrained from them which they have imagined to do" (Gen. xi.); for no prophecy of Scripture is of private interpretation, but extends beyond the thing there spoken of. And well may the World's Exhibition be a Babel, yea, *the* Babel renewed; for they at first "only left off to build the city." And this generation renews it. "Let him that reads understand."

And what does our Lord say? How does He describe the end? Hear Him:—"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke xvii. 26—30.) Does the Lord describe in this a state of adversity or prosperity, let me ask you? Yea, more than this. Is it not a state of unexampled ease, peace, and prosperity? for the world is engaged always in these things, so that there is nothing peculiar or remarkable in the things themselves. What, then, does our Lord refer to, but to an unexampled state of ease and pleasure at the end? And what more fitting or suitable instrument to bring the world to this state than what is before our eyes? Let me, then, my reader, call on you, in the name of the Lord, not to be deceived by all that you see before your eyes, by "*the kingdoms of the world, and the glory of them*,"—things which the devil could, and did show before now. Let me call on you to escape the wrath to come, that you may be hid in the day of the Lord's anger, and not "call on the rocks and mountains to cover you from the face of him that sitteth upon the throne, and from the wrath of the Lamb."

But there are mingled hopes and fears as to the result of this Great Exhibition.

Some hope that the Gospel will spread, and that it will help to the fulfilment of the millennial predictions of the prophets, when "the sword shall be turned into a sickle, and the spears into pruning-hooks, when nations shall not learn war any more."

Others, again, fear a revolution, a plague, or that some such calamity will arise from it.

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Now, neither of these expectations will follow. What then? Why, the result will be that the entire thing will flourish and prosper according to the wish and design of those who framed it. There could be no more striking fulfilment of the Scriptures of truth than the success of this great undertaking. Why? Because it will ripen the world for that state, described already as marking the close of its history.

Many people think that the last days of this world's history are marked by "wars and rumours of wars." No such thing. These come after, and are consequent upon, another state of things entirely. A state of "peace and safety"—a state of ease and prosperity—a state of commerce, civilization—in short, on, after, and upon, a state of earthly paradise—just as of old, in the days of Noah and Lot, and Belshazzar's feast. It is on such a state of things that "the wars and rumours of wars," and all the calamities of the Book of Revelation, set in. Calamities and events of which God has forewarned at intervals, and so manifestly, that many say the events of the Apocalypse have been for the most part fulfilled. Now this, whether true or not, is still a witness for God, that he has not left himself without witness, or men without warning; but the seals, trumpets, and vials of the Apocalypse will yet take their full sweep over the earth as the outriders of the Son of man in personal judgment: whatever shadows these events may have already cast before them, they will yet surely come.

And now, my friends, the world is before you, and the Word of God is before you. Choose which you will serve, you cannot serve two masters, God and Mammon. Awake! awake! my friends. It may be "you shall be hid in the day of the Lord's anger." There is deliverance from the wrath to come—that deliverance is in the person of Him who brings the judgment—in the person and blood of Christ. Hide in Him, and you need not call on the rocks and mountains to hide you. Rest in Him, and there will be no destruction. Remember, it was the blood sprinkled on the door post that saved the Israelites in the night of the destroying angel.

Remember, it was the blood that brought the thief on the cross into Paradise in one day. Set value on Jesus. He is better than all the vanities of the world. He possesses, and is rightful heir to, all this world seeks after: "Blessing, honour, glory, power," are His, and His for ever. These things the world grasp and covet, and they elude their grasp:

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so that all is vanity; but "He is the same, and his years have no end." And the poor sinner who rests in Him, rests in glory; his security is established, for Christ bore his judgment; his title to heaven is sealed, and written in blood; his life is everlasting, for he has the life of Christ; his immortality has set in already, for he is risen with Christ; and when Christ, who is our life, shall appear, then shall we appear with him in glory. (Col. iii. 4.) "The word of God is quick and powerful"—if you hear his voice, harden not your heart. Say not, "I have no power to believe," nor yet say, "I will turn before I die." The devil suggests this unbelief. God's voice is powerful. Let it have place, and harden not your heart. "The heavens and the earth shall pass away, but his word shall not pass away."

Do you believe in Christ? Oh, yes: will be the reply. What have you got by it? Have you remission of sins? Have you life eternal? Have you heaven? Have you God as a Father? If not, you have nothing as yet but the world, or worldly religion. You may have knowledge, and the knowledge of good and evil that man got in the fall; but you have not yet eaten of the tree of life. You are still in death with all your knowledge; outside Paradise, and outside life, for Christ is "the tree of life in the midst of the paradise of God;" and the flaming sword that kept the way, after sin entered, awoke against him as God's shepherd; as it is said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd." (Zech. xiii. 7.) The flaming sword set to keep the way of the tree of life, when man lost title to life in Paradise, smites the Shepherd himself in the end, when the God of love would make a way for man back again to Paradise. "Oh, that man would praise the Lord for his goodness, and for his wonderful works to the children of men." "Whosoever believeth in him shall never be confounded," for it is written, "Blessed are they that wash their robes in the blood of the Lamb, that they may have the right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.) This last we quote from the Vulgate version, that our Roman Catholic friends may see that the sole and only way of regaining life, of regaining Paradise, is through the blood of the Lamb of God. Man lost Paradise in a day by sin, and won it back in a day by death, even the death of Christ, who says to the thief on the cross, "This day shalt thou be with me in Paradise." It was lost in a day, and won in a day. The title is made good again for ever. Let

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us, then, not trust to a refuge of lies, nor turn to the world as a scene of good; but let us value and believe in the Lord Jesus Christ, and we shall be saved. And when heaven and earth pass away, we shall never pass away. The Exhibition and all the kingdoms and religions of the world will pass away, but Christ will never pass away. Oh, that we may be able to say with truth, "The Lord is the portion of mine inheritance, and of my cup!"

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## Art. IV.—THE HARMONY OF PROPHECY.*

The "Book of the Revelation of Jesus Christ" links itself with all prophecy from the beginning. In it there are references to all that has been "spoken of by the holy prophets since the world began."

Nay, it is not to past *prophecy* alone that it fastens itself at all points. With all *Scripture*, historical and doctrinal, as well as prophetical, it is interwoven, so that it points backward to every inspired book, from those of Moses downward. In this respect its references are as manifold as they are marvellous.

Yet all is harmony. There is no discord anywhere. No apocalyptic note jars with any previous ones, though these are of infinite variety, and some of them given forth thousands of years before. The harmony is truly amazing. Nay, it is more than harmony; it is oneness. It seems all one note from the beginning; mighty and majestic, such as became the utterance of the voice of God. For the voice is divine, though the language is human: the voice is one, though the utterances are manifold.

A reader of the Apocalypse, if he goes deep enough, gets more and more amazed at this.

We take up the present work as containing more numerous illustrations of this harmony than have been gathered together in any other volume. And viewed in this aspect alone, it is full of interest. From many of its statements and interpretations the reader may dissent, yet he will find much in it conducive to spiritual profit. Many of its passages are expressed with great vigour and beauty. We are not sure that

* "The Harmony of Prophecy; or, Scriptural Illustrations of the Apocalypse." By the Rev. Alexander Keith, D.D. Edinburgh, 1851.

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we can quite make out Dr. Keith's system. The strength of the volume lies most in detached interpretations of Scripture and illustrations of scriptural truth. Were we attempting to put together, after our own fashion, the different statements which we find scattered throughout, we might be doing injustice to the author, and misrepresenting his views. For this reason, we content ourselves with the mere passages, by way of extract, without attempting to link them together. We do not enter on any of the points whereon we differ, nor touch the controversial matter. We take up what we accord with, interweaving a few remarks for the sake of connexion; the different points or subjects it may be as well to arrange in order.

I. *As to literality in the interpretation of the prophetic word.* Dr. K. has evidently no sympathy with the spiritualizing or rationalizing principles so prevalent amongst us. He takes the Word of God as he finds it, and allows it to speak for itself. Thus he writes in his preface,—

"Yet instances are not wanting in which the minute literality of the sure word of prophecy,—which has turned sceptics into believers of the inspiration of Scripture, when eye-witnesses of the facts, while standing on the very spots on which the word of the Lord has fallen, has failed to turn away some from the mystical meaning which vain theories had long attached to the word of Him who is light, and in whom is no darkness at all. This is not a thing to be wondered at. A Rabbinist, to this day, is more impenetrable, is less accessible to argument, than a Rationalist, if he be not a Materialist also. The Sadducees of old were silenced sooner than the Pharisees, and that, too, by an appeal to what is recorded in *the writings of Moses*, which Jesus charged the latter with not believing, though they were read in their synagogues every Sabbath-day. To them he said, Because I tell you the truth, ye believe me not. In his prayer to his Father, *Thy word is truth.*"—P. xi.

And again, as to "spiritualizing," he thus speaks,—

"Men speak of 'spiritualizing' the prophecies—dwellers in flesh spiritualizing the word of the Father of spirits! They in whom darkness dwells throwing light upon the word of the Father of lights, by altering the word of Him who is without any variableness or shadow of turning! Has He before whom the hairs of our heads are all numbered, and whose eyes behold the nations, nothing to do with the things that are done on the earth, so that His word should not testify of them? And have they not much to tell of Him, as the very things which He had spoken have been already done? And do not these, as exemplars of the future as well as witnesses of the past, speak the more loudly that they are plainly written? Has a bow drawn, on man's part, at a venture, and the washing of Ahab's chariot, nothing to tell of spiritual agencies, even of communings among the host of heaven, in things of themselves seemingly fortuitous or trifling? Is the intervention of angels recorded a hundred times in the Bible, without a lesson to be learned from them all? What else than spiritual is the government of this world, though human instruments and

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responsible agents be outwardly carrying it on? What was Sennacherib in all his conquests, but *the servant of the Lord*, who had prescribed the things he was to do, till a daughter of Jerusalem laughed him to scorn, and an angel of the Lord went forth and breathed upon his hosts? How were things in this world taking their seemingly natural course when Daniel saw the great vision of one whose face was as lightning, and his eyes as a lamp of fire, and who, when he came to show him the things that are noted in the Scripture of truth, and what shall befall his people in the last days, said,—'I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained then with the kings of Persia. . . . When I am gone forth, lo the prince of Grecia shall come.' The earth is the Lord's, and the fulness thereof. And the time cometh in which the glory of the Lord shall fill the earth as the waters cover the sea. The angels of heaven stand not apart from it now, as if it were an accursed spot for ever. And if they from the beginning have been ministering spirits sent forth to minister to the servants of God in the *first earth*, over which gross darkness, according to Scripture, shall brood to the last,—is it not a hope full of glory as of immortality, that their ministry towards the heirs of salvation shall pass into the reign of the saints in the new heavens over the new earth, when both shall be created by the Lord, and the kingdoms of this world, as angels glory in proclaiming, are become the kingdom of our God and of his Christ. From the beginning, apostles and all true believers looked for the new earth as well as the new heavens, *according to His promise*."—Pp. 421, 422.

II. *The united testimony of Scripture to the second advent.* It is a testimony stretching over ages, yet it is but ONE. It is no broken, no jarring utterance,—but complete, consistent, harmonious, from first to last. *Behold He cometh*, is the key-note not only of the Book of Revelation, but of all Scripture.

"Human interpretations of the Divine Word have a mutually repulsive power. But prophecies cohere. And when words such as these are written, *Behold He cometh;* when the *coming of the Lord*, and the accompanying judgments, and consequent restitution of all things, is the theme, there is to be heard the testimony of *all the prophets since the world began*, and of all the apostles till the last of them finally said, Amen. For the record of the same truth reaches from the first promise, that the serpent's head shall be bruised by the seed of the woman, to the last word of Revelation, when the new heavens and the new earth had been seen in vision, and the Lamb's wife had been shown in ineffable glory unto John by one of the seven angels which had the seven vials full of the seven last plagues as that seed of the woman, and the Son of the Highest, the Lord of the prophets and apostles himself, gave this farewell assurance to His servants, *Surely I come quickly, Amen*,—and as the last of the apostles responded in the last words of inspiration, *Even so come, Lord Jesus*."—Pp. 20, 21.

Speaking on this same point, he shows that the predictions regarding the second advent are fuller and quite as explicit as those relating to the first. Are we, then, to *literalize* the latter, while we *spiritualize* the former? Are we to take all predictions connected with the one in their natural simplicity,

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pointing out to Jews and Infidels the exceeding minuteness of fulfilment, and are we to turn all relating to the other into figures, or symbols, or *myths,* regardless of consistency or the common rules of exposition? Are we to accuse Germans of Neology or worse, because of their *mythical* interpretations of *history,* and are we to take no blame to ourselves for our *mythical* expositions of prophecy? To find *myths* in St. Matthew or St. John is no doubt subversive of the Gospel, but is it not equally destructive of prophecy to find myths in Isaiah, or Ezekiel, or Zechariah? One calmly weighing the whole matter of interpretation in equal balances, will find the one quite as great an evil as the other. Nay, as the ages roll away, and the last days come on, and events ripen for the coming of the Lord, it may be found that the evil of an unsound system of prophetical interpretation may be even more ruinous to the Church, for it is, in truth, the deliberate extinguishing of the lamp which God had kindled for her as the light to shine in this dark place, till the day dawn and the day-star arise. All readers of the prophetical Scriptures would do well to consider this. The evils that flow from a rationalistic or mythical, or what is called a spiritual scheme of interpretation, are incalculable. Dr. K. thus writes,—

"Whether the testimony borne by prophets and apostles, and by Christ himself, to His second coming to judge and to reign, be not even more full and not less explicit than that which was given by the prophets alone to His first coming in the flesh, to do the will of the Father then, and to suffer and to die, the Scriptures, if searched, would show. Whether *all that the prophets have spoken,* and all that is revealed in the New Testament and in the Old concerning it, be believed with all readiness of mind, in the simplicity of faith, and with the docility of little children, it might be wise and well to consider, before a stone be cast at a Rabbinical Jew, who receives for doctrines the traditions and commandments of men, and rejects *the counsel of God* against himself, but who still can show, as ingeniously as any Gentile, in what manner many texts can be changed by the private interpretation of one."—Pp. 3, 4.

III. *The destruction of Antichrist by the Lord's coming.* Dr. K. expresses himself very strongly upon this point, and especially in reference to the passage in the second chapter of second Thessalonians. We have more than once had occasion to speak upon this point; and we have spoken decidedly enough; but all that we have said falls short of the decision and explicitness of the following statement:—

"In the second chapter, with this commencement and in this connexion, the apostle, from what the Spirit had expressly testified, corrects an error into which some had fallen, in respect to *the coming of the Lord,* as imagined to be *then* at hand. An apostacy had first to arise. A power then existing had to be *taken out of the way,* ere the Man of Sin should be

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revealed; whose coming was to be after the working of Satan; but whose final destruction, when that working should have its end, the Lord would effect by the Spirit of his mouth, and by the brightness of his coming. No power of *exegesis*, of man's invention, no wresting of Scripture, can extract any other meaning from the inspired words of the apostle, than that he speaks throughout of the same *coming* of the Lord. But not one word only, but many, or rather all, would need to be wrested, and shaped into some other form than their own, before they could be rendered incapable of fitting closely to the testimonies in the book of Revelation, as also to many other texts of Scripture with which, when all alike are let alone as they are written, they are manifestly parallel. No man, acknowledging it to be a part of the oracles of God, and specially of an inspired *epistle* addressed to believing men, whose faith and sufferings and hopes it depicts, can aver that they are aught else than strictly true. The only exegesis that could be tolerated here, is that of showing clearly what the apostle meant from what he said. And this epistle, and every other, has to be read as that of a man who knew what he meant, and who so *wrote* to those to whom he addressed it, that they might also know it. Let each clause of each verse be put into questions, and let it be seen whether a child could not answer every one of them, without a doubt as to what the apostle said, in so warning believers as that no man might by any means deceive them. He appeals to what the Spirit expressly testified."—P. 354.

IV. *The conflagration of the earth, and its results.* Neither in regard to the earth itself nor its inhabitants will this conflagration be for extermination or annihilation. Into the details we do not enter. One passage will express the author's view of the subject:—

"Were these words alone selected, and, when set apart from the context, subjected to any private interpretation, and an inference deduced from them, without regarding similar testimonies of Scripture, and other sayings with which they, too, are connected, that which would be added to the words of this prophecy might, with seeming warrant, be the *perdition* involved thereby, not only of *ungodly men*, but also of all men besides from off the face of the earth; and the utter extinction of the whole human race with that of the melting elements and *dissolving heavens*, and the destruction of the globe itself; so that *this world* would not exist to be the heritage of Abraham, or to become the kingdom of Christ. Such is the mode in which Rationalism is wont to deal with revelation, without respect to the fulness of *the testimony*, either in this or in other Scriptures. But at once revealing and refuting what scoffers in the last days would say, the apostle uproots their allegation that all things have continued as they were from the beginning of the creation, by the facts that the heavens were *of old, and the earth standing out of the water* and in the water, that the *world that then was*, being overflowed with water. *perished;* and he testifies that the heavens and *the earth which are now*, are reserved unto fire against the day of judgment and perdition of ungodly men. The *world that was*, and that *perished* with water, is undeniably the same globe as the *earth that now is*. Once it perished with water; it is reserved unto fire, not that this globe should be annihilated, dissipated into air, but that purified by *judgment* and purged of *ungodly men*, a *new earth* might appear wherein dwelleth righteousness. Instead of being resolved into its primitive nothingness, it will take on its last perfect form, for which it was destined

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from the first, even that which was prepared from the *foundation of the world.*"—Pp. 429, 430.

And again:—

"True it is that, were some words and expressions, or even repeated testimonies to the same terrible things in righteousness of which no man will need to be told when they come, to be detached from the sentences and Scriptures in which they stand, and subjected singly to an analysis by those who will neither learn the ways of the Lord from his own word, nor believe *all* that the prophets have spoken, the conclusion might seem just and inevitable, that *all flesh* would perish in that great and terrible day of the Lord, even although *it is written* that not till that day be over shall the work begun at Pentecost be finished, and the word be fulfilled, I will pour *out my Spirit upon* ALL FLESH. Speaking of his own coming, and of great tribulation, such as had not been from the beginning of the world, no, nor ever shall be, Jesus is the witness, that except those days should be shortened, there would no flesh be saved; 'but,' He it is that also adds, 'for the elect's sake those days shall be shortened.' That which is written by all the prophets may well show that, when these things shall be done, no flesh should be saved, were not the shortening of the days the Lord's own work, the restraining of the remainder of wrath the Lord's own act. Yet though concealing them not, there is not a prophet who closes his words by testifying of these judgments, without revealing the universal restitution that shall follow."—P. 431.

V. *The binding of Satan.* As the letting loose of Satan upon this world is a reality, and as his continuance in this world for these five thousand eight hundred years and more is a reality, so shall his binding be. He shall be as completely and in the same sense restrained as he is now allowed to roam the earth. He roams the earth literally and personally now, and so he shall be literally and personally restrained from so doing, when the appointed time of his imprisonment arrives.

"When glorified saints arise, how shall the breach once made in heaven, when angels fell, be healed? When, the battle over, an angel comes down from heaven, having the key of the bottomless pit, binds with a great chain the dragon, that old serpent, which is the devil and Satan, and casts him into it, how shall the evil that was done in Paradise be avenged? And how, too, shall it be repaired, when, on the first resurrection, the image of God which he defaced from the first human pair, shall be seen restored in an innumerable multitude of their descendants, shall be *like unto* the Lord, and shall see Him as He is, and reign with Him in his kingdom? By the imprisonment of Satan, and the ceasing for ever of his kingdom, other and higher thrones are cast down than those of earthly kings; principalities, and powers, and the rulers of the darkness of this world, and wicked spirits in heavenly places, rule the world no more; and many Scriptures tell that the darkness also disappears, and that the veil is taken off all nations, and that the knowledge of the Lord shall cover the earth, as waters cover the sea. Its old spiritual rulers in heavenly places, and its human sinful rulers in the flesh, have no kingdom there; nor could such as they be kings over the enlightened and renovated earth."—P. 337.

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VI. *The first resurrection.* Without entering into an examination of Dr. Keith's view of the xxth of Revelation, we give three passages in which he refers to the resurrection of the saints:—

"The dead in Christ shall rise *first*. This is the first resurrection. The Apostle prays that they who formed the Church of the Thessalonians might be sanctified wholly, even their whole spirit and soul and body. And he adds, *Faithful is He that calleth you, who also will do it.* 'But He that sanctifieth, and they who are sanctified (made holy) are all of one, for which cause he is not ashamed to call them brethren.' (Heb. ii. 11.) *Holy* is he that hath part in the first resurrection. Them that sleep in Jesus will God bring *with him*—the dead in Christ shall rise first—they shall be caught up to meet the Lord in the air, and so shall they be *ever* with the Lord. *They live and reign with Christ—on such the second death hath no power. The coming of the Lord*, as here twice spoken of, is so identified with the first resurrection, that the *dead in Christ* that shall rise *first* shall meet the Lord in the air."—P. 344.

And again,—

"The Lord coming out of his place—the punishment of the wicked for their iniquity—the waking and arising of them that slept in the dust—death, the last enemy of man, swallowed up in victory, as identified by the Apostle with the resurrection of the just—the earth casting out the dead—the Lord reigning in Zion before his ancients gloriously,—are all so conjoined in the prophecy from which Paul adopts the saying that is written; and are so uniformly united, when recorded in Scripture, that it would be well for any man, before putting them asunder, to see and to ponder how God hath joined them together as pertaining to *that day*—the day of the resurrection, when the Lord shall take his great power and reign, and all his enemies shall be put under his feet. Not thus only are these things shown in the Scriptures which the Apostle connects with the resurrection. His next words lead us to a passage in which are again combined the promise to the fathers, the restoration of Israel, and the resurrection of the dead, and the reign of the Lord."—Pp. 370—1.

And again,—

"V. In the vision of the *first resurrection*, 20th chap., 4—6, in which saints are seen, as they sit on thrones, and judgment is given them, and as they live and reign with Christ—himself the resurrection and the life. VI. In the two concluding chapters, in which a new heaven and a new earth appear, and both of which are chiefly occupied with a description of the riches of the glory of Christ's inheritance in the saints, that passeth all understanding; as one of the angels which had the seven last plagues of the wrath of God showed to John the bride, the Lamb's wife, or, by another figure, identical with her and her glory: that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light like unto a stone most precious—clear as crystal. So clear is it, that unspeakable glory awaits the saints when, in the appointed time, the *prayers of the saints* shall be changed into their own songs of triumph and of praise; when, at the appearing and kingdom of their Lord, the vision of the sixth seal in all its import shall be realized; when the seventh trumpet shall have sounded; when the marriage and the marriage-supper of the Lamb are come; when judgment is given to them that sit on thrones, and



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they live and reign with Christ, as they form the first resurrection; and when the new heavens and new earth appear, wherein dwelleth righteousness;—and *all* the promises shall be fulfilled, and as thus seen in their combination, and *he that overcometh shall inherit all things.*"—P. 34.

VII. *The restitution of all things.* Once and again, nay, times without number, does the author refer to this, sometimes briefly, and sometimes more largely; but in all places taking for granted the simple literality of the predictions given concerning this, both in the Old and New Testament. It does not seem to have entered his mind that Isaiah's declarations regarding it could be *spiritualized,* or that the *ἀποκαταστασις* mentioned in the Acts of the Apostles can mean anything but literally the restoration or restitution of all things:—

"Not less clearly is the restitution of all things told and shown, when, on the sounding of the seventh trumpet, great voices in heaven testify that the kingdoms of *this world* are become the Kingdom of God and of his Christ; and the four-and-twenty elders are heard to bear witness that the time is come that reward should be given to the saints. The marriage-supper of the Lamb, when *come,* is associated with the alleluia of a great multitude, as the voice of many thunderings; and the cause is, *for the Lord God* omnipotent reigneth. The sight of thrones, and of those that sit on them, to whom judgment was given, proclaims the *first resurrection,* and the reign of Christ with his saints, while Satan, who before was the *God of this world,* is shut up in the bottomless pit. *All things are restored* when he deceives the nations no more; and the subversion of his kingdom is followed by the reign of the Lord. Of the restitution of all things the Prophet Isaiah spake, when he testified of the new heavens and new earth; and as he thus closed his testimony, that of the last of the Apostles is also closed in testifying of the same things in the same words, but in more bright and full and glorious vision than any prophet of Israel ever saw."—P. 37.

And again,—

"These Scriptures, while they place among *things revealed* the end of many predicted judgments, of which the accomplishment has shown and still shows the literality, testify also of the enduring blessedness that hangs on the promise of the new earth. No man can now read as aught else than literal the judgments that have fallen, even as they fell from the lips of the prophets, on the Jews and on their land, and on the cities and kingdoms and countries of their enemies of old. The same lips spake, the same pens wrote, the same Spirit inspired, the promises which were often intermingled with these and far weightier judgments on all the enemies of Israel, and which shall all be fulfilled on the restitution of all things. Though the vision tarry, wait for it. God is not slack concerning his promise, as some men count slackness. Nor do the words of the prophets disagree, as those of historians often differ. As to the uniformity of the testimony concerning the duration of the kingdom that comes, when desolation shall be no more, and when the effect of righteousness shall be quietness and assurance *for ever,* even as sin has hitherto made and still makes the world that now is like a troubled sea which cannot rest,—the

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same term, *for ever and for ever*, by which the continuance of Christ's reign is described under the seventh trumpet and the reign of the saints in the last chapter of the book of Revelation, occurs so often in prophetic descriptions of Messiah's reign, as to show that, in respect to these testimonies, the harmony of prophecy is complete. The new heavens and the new earth of Isaiah identify themselves with the new heavens and the new earth for which, as the apostle testifies, believers in Jesus looked from the first, and have to look for to the last till they come; and with the new heaven and the new earth which John saw, as written, without preaching *another Gospel*, in the last words of the volume of inspiration."—Pp. 300—1.

And again,—

"The next vision is that of a *new heaven and a new earth*. From many Scriptures hitherto adduced, as well as in the *promise* recorded by Isaiah, it may be seen, that the links of the testimony still multiply to the last, and are finally combined, as testifying of the restitution of all things, and thus reaching to the heavens, from whence they all come down into a golden chain, on which the fate of a world already beginning to tremble does hang, till loosened at last and for ever from Satan's bondage and from Satan's kingdom, it shall be fixed again to its Creator's throne; not with a garden of Eden only, but the earth itself a paradise, in which righteousness shall dwell, and men shall be blessed, and saints shall *reign*, when the Spirit shall be poured upon all flesh, and Christ, the Lord of the dead, be also the Lord of the living."—P. 401.

VIII. *The New Jerusalem*. Dr. K. notices the distinction between the upper and the lower scenes of glory, the earthly and the heavenly, the Jerusalem of Ezekiel, and the Jerusalem of St. John. And while noticing the distinction, he points out also their connexion,—the new heavens and the new earth linked together in blessed and eternal unity.

"In the Revelation of Jesus Christ the new heavens are not seen so divided from the new earth that no relation shall subsist between them. 'The camp of the saints' is not said to be far from 'the beloved city.' Those things which it hath not entered into the heart of man to conceive are not to be spoken of but in the language of inspiration, as *written* in the Word of God. Yet as the new heavens and the new earth may be viewed there comparatively, the greatness and glory of the latter can only be said to be like those of the former, as the city and temple of which the specifications are given by Ezekiel, (so minutely that in these days at last Jews are said to have been purposing to begin the construction,) are immeasurably transcended in magnitude, riches, and glory by that great city, shown to John as the Lamb's wife, of which the earth could not supply a pearl for a single gate; and wherein no temple was seen; for the Lord God Almighty and the Lamb are the temple of it: and which had no need of the moon, for there is no night there; and no need of the sun to shine in it; for the glory of the Lord doth lighten it, and the Lamb is the light thereof. 'Spirituality' shall attain its perfection when the gates of this great city are entered,—ever open as they are when judgment is past, and Hades is no more."—P. 440.

IX. *The reign of the Saints*. Not to angels, but to saints,



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is the world to come subjected. It is the latter, not the former, that are to be its kings and priests. This is the special honour of the redeemed :—

"But the *world* that then comes is put into subjection ***not to the angels*** but to saints. The kings of the earth bring their honour and glory into the holy Jerusalem, the city of the Lord; the nations of them that are saved walk in the light of it; and when the kingdom of the saints, the children of the light, shall thus have supplanted the kingdom of Satan, the prince of darkness, not a king on earth shall withstand a saint for an hour, in ruling over the kingdom wherein dwelleth righteousness, though the time was when a prince of Persia withstood an angel of light one-and-twenty days, till Michael, one of the chief princes, came to help him, at a time when Jerusalem was in ruins, and the Jews were captives in Babylon: neither can the devil, then imprisoned and bound, dispute any more with them, as he fought with Michael and his angels ere his kingdom was taken from him. Christ is Lord of angels, as he is King of saints; and as of angels it is asked, while darkness yet covers the earth and gross darkness the people, Are they not all ministering spirits sent forth to minister to them that are the heirs of salvation? Seeing, though unseen, who can tell what the blissful occupation of glorified and exalted saints shall be, when *this world* shall be the kingdom of God and of his Christ, in the exercise of that love which *never faileth*, and in which believers have to be *made perfect* in order to a meetness for the kingdom? Who can tell how close shall be the intercourse and union between the new heaven and the new earth, when all things in *both* shall be gathered together in one in Christ Jesus, and his saints shall have the dominion in his kingdom? Who can tell that, in the moral government of a renovated and righteous world, Christ the Judge and King, in rendering unto every one according to his works, will not make his saints *rulers* in his kingdom, according to the degree in which they occupied their talents till He came? Nay, looking at words of promise seemingly the most incomprehensible, and also at past doings of the Lord among the sons of men, who can tell that He who under the tree at Abraham's tent in Mamre did, with two accompanying angels, eat of the meat which patriarchal hospitality presented as to three men entertained as strangers,—when He came to try his servant's faith by the promise of a son and heir of the covenant,—shall not fulfil his word to his chosen apostles, 'Ye shall sit with me at my table in my kingdom;' yea, and those words, too, which He spake when last ere He suffered He did sit with them at table in an upper room in Jerusalem, and took the cup and gave it to his disciples, and bidding them all drink of it, added, '*Verily I say unto you*, I will not drink henceforth of this fruit of the vine, *until* that day when I drink it new with you in my Father's kingdom.' Ere that kingdom come angels are ministering spirits to the heirs of salvation; and as Jesus represented a dying Lazarus, whose sores the dogs did lick while a fellow-mortal left him unpitied at his gate, carried away by the angels into Abraham's bosom, there to wait till His own coming in glory; who can tell that when the will of God shall be done on earth as it is in heaven, it may not rank among the offices of those who serve Him day and night in His temple, to watch over the righteous servants of their Lord on earth, till having fulfilled their days, they stand, not in the streets of Jerusalem only, but throughout the world, each leaning on his staff for very age in a new and righteous, peaceful and innocuous world, and fall only like shocks in due season, as flesh withers at the last, to bear them ripened away, not to Abraham's bosom any more to wait

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there for a single hour, but through the ever open gates of the heavenly city to the throne of God and of the Lamb. Nay, who can tell that,—when all things shall be made new, and things now inconceivable shall be realized—the old world before the flood, and the world that now is, may not each have left a type—the one in Enoch and the other in Elijah—of the mode of transition from the new earth to the new heavens, when the Spirit of the Lord shall be poured on all flesh, even as the bodies of those saints on earth, who are alive at the time, and meet for the inheritance, shall be changed into spiritual bodies in the twinkling of an eye?"—Pp. 441—3.

With these quotations, we part with the author and his book. How far Dr. K. has *matured* his views we do not inquire. On some points they may not be fully ripe.

But the volume is in many respects a striking one, and full of interest. Written with much fervour of spirit and vigour of language, it will commend itself to many, even of those who may not wholly relish its literalism. The exceeding straightforwardness with which the author interprets Scripture has struck us much. He takes each verse as he finds it, inquiring simply what it means, not how it fits in to his system. His expositions are remarkably free from *systematic* bias. They arise out of the passage just as it stands. He allows each prophet to speak for himself, undiluted and undistorted. The large comparison of Scripture with Scripture into which he enters, and for the elucidation of which he has constructed several striking tables, will greatly interest and profit the careful reader of the Word of God.

# Notes on Scripture.

## Psalm XXX.

"*A Psalm, a Song of the Dedication of the House of David.*" Such is the title in the Hebrew, referring to the occasion whereon the writer of it was moved by the Holy Ghost to take up his harp, and touch its plaintively-pleasant strings. It is supposed that "*the House of David*" means that house, or temple, which David wished to have built to the Lord—an "house of cedar—an house for my name." (2 Sam. vii. 7—13.) This house David was not allowed to build; but he was permitted to fix upon the spot where it should afterwards appear, and to *dedicate* that spot, doing which might be called undoubtedly

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"the Dedication of the House." This event is recorded in 1 Chron. xxi. 26, the Lord answering him by fire from heaven, so that David exclaimed, "This is the house of the Lord God!" (1 Chron. xxii. 1.) The circumstances are altogether such as to furnish a fit occasion for a psalm whose strains are melancholy, intermixed with the gladsome and the bright. The plague that followed the sin of numbering the people brought the Psalmist low, to the very gates of death, the sword suspended over his head; but the voice that uttered, "*It is enough!*" lifted him and his up again. The morning rose in clouds and portentous gloom, but the setting sun shed its sweetest rays on Jerusalem from a sapphire sky, and left its forgiven people reposing in the restored favour of Jehovah.

Our David could take up strains like these, and adopt them as his own. There was a time when his sacrifices were offered, and the *temple of his body* accepted by the Father. He, too, had been low, and had been lifted up (ver. 1); had cried, and been healed (ver. 2); had been brought up from among the dead. (Ver. 3.) Who could call on us so well as He to sing to Jehovah (ver. 4), and "*celebrate the memorial of his holiness*"—whatever called that holiness to mind, and kept it before us. Was it not *holiness* that shone forth most brightly in all his suffering? Was it not *holiness* that shone through the darkness of Calvary? "But thou art *holy!*"—was not that the comforting thought that upheld Him on the cross? If the Lord's sore judgment on Israel, when 70,000 were cut off for one sin, showed David how holy the Lord was, surely infinitely more did the outpoured fierceness of wrath manifest this to our David, and to all who are his saints. Yet even as that wrath was not eternal, for the angel put up his sword in its sheath, so that anger poured out on the true David, "it endured but a moment," and his resurrection morning was all joy. (Ver. 5.) And once past, it never returns. Established on the Rock that never changes, He was able to say,

"In my prosperity, I shall never be moved."

"Thou, Lord, hast imparted strength to my mountain by thy love." (Ver. 6, 7.)

Even as once "Thou didst hide thy face, and I was troubled," and my prayer was that of one who sought thy glory from under gloom, and who pleaded that "*thy truth*" was pledged to deliver me. And thou didst deliver, with such a deliverance as calls for everlasting praise, and for praise which never has a break in it from this time and for evermore.

It was at the resurrection morning that Christ began to enter into this joy, for it was then that the Father distinctly said, "It is enough! Stay now thy hand"—fulfilling the type given in the angel's sword put up into its scabbard at the spot where "*the house*" was dedicated. No one of his members can fail to find in this psalm very much that suits their own experience. They have had their "*moment of anger;*" when the Lord awoke them, and made them know their guilt, and dropped on their conscience a drop of wrath that might make them cry vehemently for deliverance, though He meant

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soon to wipe it off. Each of his "holy ones" has known this "moment of anger," followed by "*life in his favour,*" from the hour when his anger was turned away. From that time forth they have had their "*night of weeping*" oftentimes, but never any more of anger. They have had their sorrows; weeping has lodged in their dwellings oftentimes, and they have walked through many a howling wilderness; but it was always followed by a "*morning of joy,*" some sweet blinks of love and favour making them feel night turned into day. And they are expecting very soon *their resurrection morning*, when unmingled joy cometh, joy like that of their Lord's at his resurrection. It is then that they will, in the highest sense, sit on their Rock of Ages and sing—

"I am in peace! I shall never be moved!
"O Lord, thou hast imparted strength to my mountain by thy love!
"Once thou didst hide thy face, and I was troubled;
"And I called unto thee, O Lord,
"And I made supplication in words like these:
"What profit is there in my blood?
"Shall the dust praise thee?
"Would not thy truth be honoured in saving the chief of sinners?
"And now thou hast turned for me my mourning into dancing;
"Thou hast put off my sackcloth and girded me with gladness,
"In order that my glory may sing praise unto thee, and not be silent."

And with one accord all the "holy ones" agree in the concluding burst of rapturous gratitude, the true David himself leading the song—

"O Lord, my God, I will give thanks unto thee for ever!"

And thus comes to a blessed close this song of the righteous, which we may call, perhaps not improperly,

*The Song of the Righteous concerning the Night of Weeping and the Morning of Joy.*"

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## PSALM XXXI.

THE Head and his members are here. The Head said (ver. 8), in the hour when He gave up the ghost, "Into thy hands I commit my spirit!" and how often have his members taken up his words, from the days of Stephen to Huss, and from the days of Huss to this hour.

Safety in the hands of the living God, and only there, is the theme of the psalm; safety in life as well as in death; safety from the enemies' snares, and from all adversity, from grief and reproach, from calumny and contempt, from personal despondency as well as from the pressure of outward adversity. David needed his theme, the true David needed it yet more, and his followers will not cease to need it till verse 19 be realized in all its vastness.

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"*O, how great is thy goodness, which thou hast laid up for them that fear thee!*"

They got at present their sack loads of the fine wheat in this granary; but they shall yet stand in the land that yields it, and "fear" (Isa. lx. 8) because of the very immensity of his unlimited liberality.

In verse 6, there is an emphatic pronoun, אֲנִי *q.d.*, unlike those who regard lying vanities, *I*, for my part, trust in the Lord. In ver. 8, the "*large room*" seems to be God's unbounded love, like a plain that stretches far beyond our ken. The complaint in ver. 11 resembles Lament. iv. 15, where the people are represented as treating exiled Israel as a leper, "Depart ye, unclean! depart, depart; touch not!" and forcing them to flee away;* and ver. 12 reminds us of Job on his dunghill, inasmuch as the "broken vessel" is just a potsherd, like what he took to scrape himself withal. But ver. 22 contains an expression which is worth dwelling upon, as it occurs again in Psalm cxvi. 11. It is the expression, "In my haste," בְחָפְזִי. The words, בְּחָפְזָהּ occur in 2 Sam. iv. 4, used of Mephibosheth's nurse *making haste to flee* when she heard the evil tidings of Jonathan slain on Gilboa. In Psalm xlviii. 6, the verb is used of the king's *making haste* to flee away; and in 1 Sam. xxiii. 26, of David making haste to get out of Saul's way. It is never used of *impatience*, or *heat of spirit*, or *irritation*, or *excited temper*;† it always refers to speedy movement from one locality to another. But specially it is to be noticed, the cognate word, חִפָּזוֹן is used regarding the *haste* in which they were to eat the passover: thus Exod. xii. 11, "Ye shall eat it *in haste*;" Deut. xvi. 3, "Thou camest out of the land *in haste*;" and Isa. lii. 12, foretelling the reverse of this, "Ye shall not go forth *in haste*." From all this, we infer that in the passage before us the reference of the Psalmist is to something resembling *passover-haste*. His words are to this effect: "I said when I was like a passover-man, hastening out of Egypt, *i.e.*, when I felt my condition to be that of one who must make haste to leave a people that cast him out." Left in this condition, I was ready to say, "*I am cut off*" (ver. 22), even as Israel at the Red Sea. We come to the same conclusion, if we suppose the Psalmist refers to such circumstances of danger, and almost of despair, as are referred to when the radical word is used in 1 Sam. xxiii. 26.

In vers. 17, 18, we hear the prayer of the Head and his members for the overthrow of the ungodly, the language of which, as well as the reference to the same in ver. 20, reminds us irresistibly of words that occur in the prophecy of Enoch. Here the cry is—

"Let lying lips be put to silence,
Which speak grievous things,

* Here Augustine has a note applicable to this hour: "Dico vobis, fratres mei, incipe quicunque me audis vivere quomodo Christianus, et vide si non tibi objiciatur *et a Christianis, sed nomine non vitâ, non moribus*."

† Fry goes far wrong here, speaking of "hurry of mind, and confusion, and a moment of despair."

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Proudly and contemptuously,
Against the righteous."

In Enoch's prophecy we hear the response (and inasmuch as Enoch's prophecy was known in the Church in David's time, would it not comfort the Lord's saints then, and the Lord himself when He came ?)—

"Behold, the Lord cometh with ten thousand of his saints,
To execute judgment upon all, and to convince all that are ungodly among them,
Of all their ungodly deeds, which they have ungodly committed,
*And of all their hard speeches*
*Which ungodly sinners have spoken against Him.*" (Jude 14.)

In this Psalm the response given is in ver. 19, 20, wherein the supplicant is reminded of the Lord's granary of goodness, or love, and receives a promise of being hid "*from the strife of tongues.*" Ver. 21, 22, contain the grateful acknowledgment—

"Blessed be the Lord! for he has shown me marvellous love!
"In a strong city;" *i.e.*, bringing me into his fortress.

This "strong city" is a contrast to the "hasty flight" of ver. 22, when he thought he must surely perish.

But again, in ver. 23, the delivered one speaks; and may we not suppose that his words bear reference to the "plentiful reward" retribution to the wicked at the Lord's coming, even as ver. 19 told of the abundant reward of his own yet to come. In prospect of that day, his saints are exhorted to persevere (ver. 24); and it is in some measure with a reference to the glory coming that they are called by that name, "*Ye that hope in* the Lord." That both now, in a present evil world, and in the hour of death, and in the end, when glory is revealed, the saints are safe, even as was their Head. This is the burden of this song of Zion—

"*The Righteous safe and blest in the hand of the living God.*"

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## Psalm XXXII.

We cannot but agree with Ewald in thinking that the word in the title, "*Maschil,*" does not refer to any instrument, nor yet is it used in the sense of "Didactic," but has reference to something *artistic in the melody*, something peculiarly calling for the skill of the singer or player on the harp. It is apparently used in some such sense in Psalm xlvii. 8, זַמְּרוּ מַשְׂכִּיל. Perhaps a Psalm of pardoning mercy was set to some special music, which it required forgiven ones to appreciate.

The "*Blessed*" (ver. 1) reminds us of our Lord's Sermon on the Mount; and the mention of "transgression," "iniquity," "sin," recals the name of the Lord proclaimed to Moses in the cleft of the rock, "forgiving iniquity, transgression, and sin." (Exod. xxxiv. 7.) The "*imputing*" and "*non-imputing*" was well understood in David's

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day; for we read (2 Sam. xix. 19) Shimei *confessing* sin, and yet asking, "Let not my lord *impute it.*"

We generally take up this Psalm as if it were for the *members* of Christ alone; but we should not forget that the Head himself traversed the way of forgiveness. He stood for us, in our room, in our very place. He stood as substitute, and all the sins of all "that great multitude which no man can number" were upon Him, laid upon Him by imputation. So dreadful was His position, so truly awful did it seem to Him to be *reckoned* a sinner, that even this, apart from the wrath and curse, would have been sufficient to make him cry, "Oh, blessed the man to whom the Lord doth not impute sin." He was dumb for our sakes; His bones wasted away; He groaned from day to day, and during the lonesome hours of midnight was kept awake by our woe. His moisture (ver. 4), or vigour of vitality, was changed, "*through means of* (see Hengstenberg) *the drought of summer,*" *i.e.*, from the excessive heat of wrath, resembling the most parching heats of summer's hottest days, when the sun is fiercely shedding down his intolerable rays on the arid earth. In this state, He acknowledged our sin; it was only ours He had to acknowledge; He spread it out before God on the cross; He continued to do so till it was forgiven to Him as our substitute.

In this way, our Head could use these words: while in a *personal* sense, from *personal* experience of wrath, *personal* consciousness of our own sin, each member of His cannot but use the Psalm as expressing what they have passed through. Yes, they have each felt the silence, the waxing old, the roaring, the drying up of moisture, and the spreading out before the Lord the whole sin and misery of their case; and each has also found the forgiveness (ver. 5),

"*Thou forgavest the iniquity of my sin.*"

Here is a pause. Here is "Selah." Stay and ponder.

"*On this account*" (עַל זאׄת), because Thou forgavest sin,
"*On this account shall every godly one pray unto thee.*"

Forgiveness is so great a blessing that all else may follow. If the Lord *forgive our sin*, what next may we not ask? On this account, then, His people pray. Our Head intercedes, because his offering of himself was accepted; we pray, because through Him we have already got pardon, and may get any other real blessing. Yes, we may get such blessing, that at "*the time of* (לְ*) *the floods of great waters,*" whensoever that be,—whether it refer to calamities, personal and national, or to the special flood, parallel to that of Noah, that shall yet sweep away the ungodly,—even then we shall be altogether safe. The forgiven man is hidden, instructed, taught, guided by God's tender care. (Ver. 7, 8.) The forgiven man is sanctified, yielding up his own will to the Lord's, not like the "horse and mule that have no understanding, whose ornament is bit and bridle, because they will not come

* The ל here is like the לְ in Psalm xxix. 10.

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near unless by force." Unhappy they who know not pardon! "*Many sorrows,*" that is their portion; while mercy compasses the forgiven, so that "they are glad, they rejoice, they shout for joy!" Already they anticipate the joy of the kingdom,—"glad and rejoice;" though it is when the kingdom comes that they shall say emphatically to one another, feeling mercy compassing them about, and no flood nor drop of the flood touching one of them, "Alleluia! the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to Him!" (Rev. xix. 7.) And even then they may use this song of Zion, for the Head and his members will often review, as is done here,

*The way of forgiveness traversed by the Righteous.*

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## Psalm XXXIII.

The last note of the former is the first note of this Psalm, "*Rejoice in the Lord, ye righteous!*" The last Psalm had much in it of the tone of confession and prayer: this is full of praise; for now the forgiven one is taking up his harp in thankfulness.

It is a very simple Psalm, yet full of the feelings which a forgiven soul teems with. Never did any heart so abound in those feelings as that of the Lord Jesus; His saints learn from Him. It is He who is to lead the praise in the great congregation. (Psalm xxii. 22, and Rev. xv. 3.) Let us see the topics taken up in turn.

Ver. 1—3. Prepare us for song, shaking the strings of our heart.

Ver. 4, 5. Praise the Lord for his *character.*

Ver. 6—9. Praise the Lord for his *creation-work.*

Ver. 10, 11. Praise the Lord for his *counsels.*

Ver. 12—19. Praise the Lord for his *care of his Church, his chosen ones,* who are saved by grace alone (ver. 16, 17), and kept by grace alone. (Ver. 18, 19.)

Ver. 20—22 contain the response As exhorted, "Rejoice in the Lord," (ver. 1),—so we do; "our heart rejoiceth in Him." This will be their eternal response, when the salvation yet in reserve comes, and their "*waiting*" (ver. 20), their Jacob-like waiting is ended (Gen. xlix. 18); when, as ver. 10, 11, as well as Psalm ii. 1, sing, the nations have raged in vain; and when, in the fullest sense, "*Earth is full of the goodness of the Lord,*" as Hosea ii. 21, 22, describes it in part, and as the seraphim point to in Isaiah vi. 3. Then shall that feature of the Lord's glory—love, redeeming love, love of the God of Love, be felt by all the earth, the Gift of Love himself being in the midst.

*The Righteous adore, and stir up others to adore, the forgiving Lord.*

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## THE GLORIOUS PROSPECT.

"*We rejoice in hope of the glory of God.*"—Rom. v. 2.

Life is a poor thing without joy. All persons acknowledge this, and yet, alas! how many are wilful murderers of their own happiness, and

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also of that of others. Still, on the whole, there is much joy connected with life, even among fallen beings, in this fallen world, and herein we see the amazing goodness of God: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts xiv. 17.) But this gladness is inadequate and short-lived. It can no more supply the desires of the immortal spirit than a fragrant flower can satisfy the gnawing appetite of a man who is famishing for want of food. Man wants an object to rejoice in as vast as the desires of his immortal soul, and as lasting as its duration. Such an object is set before him in the Gospel, which bids him rejoice, not in the possession of earthly good, nor in the hope of its increase; not in earthly relationships and joys, nor only in the hope of his soul's safety and blessedness, but in the hope of THE GLORY OF GOD.

But how can man rejoice in this glory, seeing he hath come short thereof? He hath not answered the end for which he was created. He hath dishonoured God, disobeyed his law, and despised his Gospel. This awful charge is true; but it is also true that those "who have sinned and come short of God's glory" can be "justified freely by his grace, through the redemption that is in Christ Jesus," and that all who believe in Him "whom God hath set forth to be a propitiation" are thus justified. (Rom. iii. 21—26.) In thus believing God's testimony concerning his Son, and receiving the atonement, the sinner honours God, and gives the highest glory to him. God is greatly honoured by the salvation of the believer in Jesus. He endows him with a capability of glorifying himself, gives him a taste for his own pleasures, and begets in him such a lively hope of his own glory that yields abundant joy. All this is done by making of this trophy of mercy a temple of the Holy Ghost. Now (says the apostle), "being justified by faith (even by faith in the great facts that Jesus was delivered for our offences, and was raised again for our justification), we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace, wherein we stand and REJOICE IN HOPE OF THE GLORY OF GOD."

How great is the blessedness which awaits the heaven-bound pilgrim in his Father's house! It is called "*the glory of God.*" Real glory is only to be found in connexion with God, and glorying in aught beside is dangerous. (Jer. ix. 23, 24.) Glory is found in God to an infinite degree, and it is eternal in duration. We read in the Scriptures of the "God of glory" (Acts vii. 2); "the Father of glory" (Ephes. i. 17); "the Lord of glory" (1 Cor. ii. 8); and "the Spirit of glory." (1 Peter iv. 14.) Moses prayed to see God's glory. (Exod. xxxiii. 18.) David longed to be more conversant with it. (Ps. lxiii. 2.) The Gospel is called "the glorious glad tidings of the blessed God," because it reveals as in a mirror "the glory of the Lord." (1 Tim. ii. 11; 2 Cor. iii. 18.) In the face or character of Jesus, it shines forth most beautifully (2 Cor. iv. 6), and blessed are those who have eyes to see it and hearts to love it, for to them Jesus says, "Because I live, ye shall live also." They shall live together with Him. They

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shall see God, and be conversant with his revealed excellences. Then all that Moses saw at Sinai, or David in the sanctuary, or Ezekiel at the river Chebar, or Paul in the prison gloom, or John at Patmos, shall be far exceeded.

There will then be a *manifestation* of the Divine glory. That is, God's excellences will be discovered, and the beauty of his character unfolded. Christ, who is "the brightness of the Father's glory, and the express image of his person," will come again in his own glory, and in the glory of the Father. Then God's promises will be fulfilled, his purposes accomplished, and his perfection exhibited. His character will be unfolded in the salvation of his people (2 Thess. i. 10), and in the judgments which will be brought upon his enemies. (Rom. ii. 5.) Then the earth shall be full of his glory, and the heavens shall be full of his praise. Oh, how much will the wicked lose who "shall be punished with everlasting destruction *from* the presence of the Lord, and from the glory of his power," while the saints shall rejoice that they have an infinite subject to study, and an eternity to study it in. They shall even go on growing into an acquaintance with the infinite excellences of the Holy One, shall study his works, his ways, his saints, in his own light, and, as they gaze, shall be moulded completely into his image. When they see Jesus as He is, the visible image of the invisible God, they shall be like Him, as far as creatures can bear his impress.

In connexion with the manifestation of his excellences to their ever expanding intellect will be the *communication* of his blessedness to their ever distending affections. The redeemed shall be able to take in still more and more of God's love, to drink larger draughts of the river of his pleasures. They shall be presented before the presence of his glory. (Jude 24.) They shall possess it. (Rev. xxi. 9—11.) It shall be the light in which they shall walk, the atmosphere in which they shall have their being. God shall be all in all. Then shall they prove that "the sufferings of the present time were not worthy to be compared with the glory revealed in them" (Rom. viii. 18): "a far more exceeding and eternal weight of glory." There will be glory *within* them, for their souls will be sinless and sublimated. Glory *upon* them, for the once ignoble body will be like Christ's glorious body. Glory *around* them; angels, saints, and creation, now so defiled, and groaning in pain, will all be glorious. Glory *above* them, the brightness of uncreated light for ever dazzling and attracting, filling with holy pleasure and delightful reverence. Glory *before* them, a sparkling field of everlasting glory which no horizon bounds. This glory will be shared with millions of holy, happy beings, all reflecting glory, all studying glory, all employed in magnifying and praising this glory.

While travelling home to this glory, the Christian pilgrim *leans upon the staff of hope*. His way is rough and wearisome. He has steep hills to climb and dark valleys to traverse. Sometimes clouds and darkness seem around his Father's throne, and the enemy suggests, "Where is now thy God?" Under these circumstances hope sustains

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him. With it he "walks through the valley of the shadow of death, and fears no evil." This hope sprang up within his bosom while gazing on the cross and tomb of the Man of Sorrows; and oft as he gazes on these wondrous scenes, listens to the consummation-cry, "It is finished!" and the resurrection-salutation, "Peace be with you," so often is his hope revived, and glory from his risen Saviour's throne scatters his fears, dries his tears, and fills his heart with courage. Then his hope "enters within the vail," and he says, "I shall be saved by his life." He girds up the loins of his mind, is sober, and hopes to the end for the grace that is to be brought to him at the revelation of Jesus Christ. How truly desirable is it that all Christians who are hastening to this glory, should "give all diligence to the full assurance of hope unto the end," to realize that they are "begotten to a lively hope of an incorruptible inheritance," and to manifest that this hope leads them "to purify themselves, even as Christ is pure." Such *shall* rejoice, and their joy no man taketh from them. The subjects in which they rejoice are great, stable, and eternal. They are secured to all who desire and delight in them by the oath and promise of a faithful God. They rejoice in what God takes pleasure. *Their* happiness stands identified with *his* glory. He bids them rejoice, He "inhabits their praises," He rejoices over them, He will have them near Him to rejoice in his presence eternally. Their joy is truly rational, for it is based on that which is infinite and immutable. It is *spiritual*, it has nothing to do with sin, selfishness, and a deluding world; but with holiness, God, and glory. It is *heavenly*, it is like the joy of heaven, in its object, nature, and effects; its theme is Jesus; it strengthens for fresh service, and bows down with deepest humility. It is *lasting*, for that which it exults in shall never die, never fade: "For the glory of the Lord shall endure for ever: the Lord shall rejoice in his works." (Psalm civ. 31.)

When shall the expectations of the Psalmist be fulfilled? And when shall these things be? Surely, in the times of the restitution of all things, "when He who sitteth on the throne shall say, Behold, I make all things new." That omnipotent Spirit of Life, who brooded over the face of the waters at the first creation, shall come forth as the "Spirit of Life in Christ Jesus," and renew the face of the earth. Then the great oath of Jehovah, "that the whole earth shall be filled with his glory," shall be made good. Then the anticipative song of the seraphim, which Isaiah heard with trembling rapture, shall be sung in full chorus by "the whole family in heaven and earth," and he who was once the Man of Sorrows, shall lead the everlasting song. (Psalm xxii. 22—26.) There shall be no more curse, for the Lamb hath borne it; no more death, for He that died is alive for evermore. Blessing shall flow like a river from the throne of the Blessed One, and this world of graves shall become instinct with the life of God. Looking for all this, and far, far more than tongue can express, or heart can conceive, let us be "joyful in hope, patient in tribulation, and continue instant in prayer." The Lord Jesus is coming in glory. "The earth shall be lightened with his glory," and made capable of perfectly

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mirroring it forth. Glory shall be its very atmosphere, and shall girdle it around, shall guard it and all its blessed inhabitants from danger and change. And who can tell what other scenes of glory in God's vast universe shall greet the eyes and gladden the hearts of the redeemed of the Lord! All things are *of* Him, and *through* Him, and *to* Him, who is the God of glory, and every being and thing his hands have formed shall through eternity be an herald to resound his praise and tell forth his glorious name. And we, who trust the Lamb for salvation, are joint heirs with Him who is "heir of all things." We hang our everlasting trust on Him who said, "*I have glorified thee on earth,*" and we hope to share his joy when "God shall be all in all," and every tongue shall confess that Jesus is Lord to the glory of the Father.

Resting on his grace-revealing cross, and reaching forward to his glory-revealing coming, let us join the noble resolution of the hopeful Psalmist, who, as he contemplated nature in its loveliness, felt grace in its preciousness, and anticipated glory in its vastness, sweetly warbled, "I will sing unto the Lord, as long as I live: I will sing praises unto my God while I have any being." (Psalm civ. 31—33.)

"Hope hath an harvest in the spring;
In winter doth of summer sing,
Feeds on the fruit while blossoming,
Yet nips no bloom.
Hope brings me home when I'm abroad,
Soon as the first step homeward's trod.
In hope to Thee, my God! my God!
*I come! I come!*"

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## CONSOLATION FOR AFFLICTED SAINTS.

"*Neither shall there be any more pain.*"—Rev. xxi. 4.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Believing this precious promise, the afflicted saint rejoices in hope, and is patient in tribulations. While waiting for the promised deliverance, he feasts on those Divine promises which assure him that his eternal condition will, in many respects, be quite the opposite to his present suffering state. Now, he is poor and afflicted; then, he will be rich and happy. Now, he is often solitary and despised; then, he will be associated with the whole family of God, and crowned with honour. Now, he is frequently the subject of acute agony, both in body and mind; but he is hasting towards a state concerning which it is said, "neither shall there be any more pain." Let those to whom wearisome nights are appointed, and who are often full of tossings to and fro upon their beds, ponder over these delightful words. They are found in the midst of a cluster of "exceeding great

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and precious promises" in that last and largest description of future glory contained in God's Word: "And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, *neither shall there be any more pain;* for the former things are passed away." It may be profitable to meditate on—the *pains* of time, the *pleasures* of eternity, the *promise* of God, and the *process* by which this promise is fulfilled.

Pain refers either to the body or mind. There is no necessity for me to attempt to describe the former; all know, more or less, of *what* it is; we feel its presence, we rejoice at its absence, and recollect its visits with a shudder. Would that we were more thankful when we enjoy ease and health! The human body is continually liable to pain, but this fact does not at all reflect upon the wisdom and goodness of God, seeing that no part of the animal frame is formed so as naturally and necessarily to cause pain; but it arises from violence being done to some part, or derangement therein from some cause or other. Considering the complicated nature of our bodies, the variety and the minuteness of their parts, it is astonishing that we should be able to eat, to move about, and to labour, with so much ease and comfort, and that for many successive years. We must also recollect that man, when innocent, was incapable of pain. Pain is the daughter of sin, and a sinner only deserves heritage in pain. It must be obvious also that in this, his fallen state, man is the direct producer of much of the anguish which he feels, he lays the foundation for disease and pain by indulging in intemperance and giving way to passion. Temperance and good temper would have warded off a vast proportion of the pains of time. As regards the mind, how intense sometimes are *its* agonies, and how manifold are the causes which produce them. There have been those who would have exchanged health for disease, if they could have exchanged agony of mind for peace, and despair for hope. How is the mind pained by disappointments! By these has many a proud heart been broken. The separations and rending apart of earthly ties which most persons in their turn experience, are very distressing, but nothing is more painful than remorse. Remorse, the offspring of sin and successful temptation, gnaws the heart like a vulture, and fills the soul full of anguish. For all these God has found a remedy. The cross and love of Jesus can slay remorse and unloose the wretch who seemed fast bound to the rocks of despair. The Saviour can fill up all relations, and, by his company and converse, compensate for all losses and bereavements.

Let the saints of God ever remember that, although pain is not, neither can be pleasant, yet it is passing and profitable. Your sorrows, my Christian brother, are on the wing; they touch you as they pass; they are not your eternal companions; the visits they pay you are profitable, because, under the Divine blessing, they become the means of purification. They wean from earth, endear the promises, help us to sympathize with the afflicted, afford an opportunity for the exercise of various graces, and thus bring us into fellowship with God. How many have had to testify, with the Psalmist, "It is good for me that I

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have been afflicted." Let every Christian seek for grace to bear his sorrows patiently, and to do all he can to alleviate the sufferings of others. How different is the case with the unconverted sinner! His pain, however sharp, is but a prelude of eternal suffering; he is hastening on to that place where there is nothing but agony, where "they gnaw their tongue for pain, and blaspheme the God of heaven." There the wrath of God remains, and burns for ever.

"Grace—Oh, the sceptre is not there! Mercy—the portals barred for ever! Hope—it hath yielded to despair. The end—infernals answer, Never!" Let us turn from this dreadful sight to consider *the pleasures of eternity.* In the description of future glory with which this precious promise stands connected, the negative form of speech is frequently adopted. "There shall be no more curse, no more death, neither sorrow nor crying;" "There was no more sea;" "Neither shall there be any more pain." Something very delightful and satisfying is included in these descriptions: they not only assert the absence of all evil, but imply the presence of all good. Sin is *not* there, and all its dreadful consequences are far, far away. God *is* there, and "at his right hand are pleasures for evermore." The promise implies that there will be *health instead of sickness.* "The inhabitants shall no more say, I am sick." There will be the pleasant consciousness of possessing sinless and deathless being, of having a body and soul which no infirmity can invade, no weakness disable; but which shall be like the ever-active angels, strong to do God's will and celebrate his praises. There will be *rest instead of weariness.* No more tossing to and fro, no more groans of anguish nor sighs of distress. The once afflicted pilgrim is entered upon an eternal Sabbath of repose. During his pilgrimage he was often weary through labour, travel, or study; "the spirit was willing but the flesh was weak." Now he can climb the eternal hills, vie with the mightiest seraph in service and praise; yea, "follow the Lamb whithersoever *He* goeth;" muse perpetually on redemption, and continually celebrate its glories without weariness or a wish for change of employment. There will also be perfect and unchanging peace in the mind, instead of the cares, fears, and sorrows which formerly oppressed it. There will be no pain caused by losses and separation, or by the fear of them. The soul will ever grasp its portion, and feel that it is an eternal and all-sufficient one, for its bliss will consist in the manifestation and fruition of God. The high and lofty One, unfolded to the mind; the blessed One communicated to the heart, will be the heaven of the believer.

Such is the *promise* of a gracious and faithful God, and He will assuredly make it good. It will be fulfilled in eternity, and when really believed, it affords comfort in time. Let those of the Lord's people who are afflicted in body often muse upon it, until faith is enabled to sing, these "light afflictions, which are but for a moment, work out *for me* a far more exceeding and eternal weight of glory." Let the wounded in spirit ponder it well, and it will cheer them while passing through temptations and through scenes which oppress the spirit. Let the sympathetic mind, which feels for other's woe, rejoice, anticipating



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a state in which misery will have no place. But let all remember *in* whom the promise is, and *to* whom it belongs. Like all other promises, it is "yea and amen IN CHRIST JESUS," and it is the heritage only of those who by faith have received *Him*.

But while all this blessedness comes so freely to sinners, it becomes them to consider the *process* by which this promise is fulfilled. *The Cross must first be reared.* In order that there might be "no more pain," Jesus was put to grief. Oh, what pains of body, what agonies of mind, did *He* endure! "His face was marred more than any man, and his soul was exceeding sorrowful even unto death." His blessed name shall always resound in those painless regions, where his purchased flock shall evermore dwell.

How often, while musing on His wondrous Cross, has the believer exclaimed,—"Surely he has borne our grief and carried our sorrows. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon *him*, and with his stripes are we healed." Then when health is perfectly realized, and sin, with all its loathsome and tormenting results, are things for ever gone by, how will the happy heart exalt Him whose heart was exceedingly sorrowful, who was overwhelmed with a deadly anguish! How wonderful will Gethsemane and Calvary look, when viewed from the hills of glory! How grand will the processes of redeeming love appear, when studied by sinless beings, who owe all their purity to it, and studied in God's own light! Then it will indeed be seen that in redemption "God hath abounded toward us in all wisdom and prudence." Believer, dwell much and often upon the thought, "I must have been an eternal sufferer if Jesus had not been a voluntary surety," and then think how glorious must *He* be whose one offering could save so many millions from the wrath to come.

The cross was reared that the *Comforter might come.* This is another part of the wondrous *process* by which the promise is made good. He comes to wound, to heal, and to meeten the soul for a tearless state, and to be himself the earnest of its holy and undying pleasures. Before God makes a promise good, either in time or eternity, He will have it desired and believed. It is natural to man to prefer ease to pain, and heaven to hell; but it is not natural to man to desire *what* God promises; to turn his promises into prayers, or to lean upon them while passing on to eternity. All this must be done, or the promise can never be possessed. He, the Comforter, not only convinces of sin, produces pain, and awakens fear, but He convinces of righteousness, showing that Jesus hath wrought out a perfect righteousness for guilty man, and that God will impute it to every one who believes. When He has drawn out the soul in simple dependance on this divine provision, the result is inward peace, rest of soul on the atonement of Jesus, and the promises of God. The sting of guilt is extracted, torment of conscience is stayed; and the soul says, "I can believe *now* in an eternity of pleasure flowing through the agony and bloody sweat, the cross and passion of Christ. I plead his righteousness as my title of admittance to that blessed world, where God himself

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shall wipe away all tears from the eyes." Thus, by his gracious leadings, who wounds and heals, who kills and makes alive, the soul once distant is brought into fellowship with God, and enabled to rejoice in hope of that blessed state where "there shall be no more pain."

Strange, mysterious, and apparently severe, are the dispensations of God toward some of his children. How many have had nights of agony appointed to them. How many have rotted in the damp dungeon, been starved in unhospitable climes, frozen in pathless forests, stretched upon the tormenting rack, and consumed in the scorching flames. Strange methods for a God of love to take with his children! But who shall dare arraign his wisdom, or his affection; while it is testified concerning his best Beloved, that "He was made perfect through sufferings," while that once-pierced hand turns the wheel of providence, and makes "all things work together for good;" and while it stands written concerning our everlasting state, "There shall be no more pain." Truly wise, then, was he who, while passing through poverty, pain, and reproach, left on record his deliberate conviction,—"I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

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## THE VISIONS OF ZECHARIAH.

The structure of this prophecy (Zech. i. 7; vi. 15), perfectly resembles that of the Apocalypse. First, is an introductory vision. (i. 7—17.) Next, a class of four successive visions, in pairs, relating to *Jerusalem:* its civil state in the first pair—the Mechanics and the Surveyor; its ecclesiastical state in the second pair—the High Priest and the double Lamp. Then, a second class of three visions, relating to the *cities of Judah:* two of woe—the open Scroll, and the closed Ephah; a third of war—the Chariots. Lastly, a concluding vision, or rather perhaps a symbolic act—the crowning of the High Priest (vi. 9—15).

### The Introductory Vision.—i. 7—17.

Supposing Zechariah to have reckoned the first year of Darius Hystaspes from the beginning of the Jewish year, B.C. 521, *the date* of this prophecy would be February, B.C. 519, just seventy years after the beginning of the siege of Jerusalem. *The Scene* of the visions—a scene of peace—is the vale of Jehoshaphat, between the mounts Zion and Olivet. As to the *Dramatis Personæ:* the Lord of hosts signifies the Father; the angel of Jehovah, or Jehovah, alternately, signifies the Son; the angel that talked with the prophet signifies the Holy Spirit: for it is He who, in his own name, says, "See, those that go to the land of the north have appeased my anger" (vi. 5, 8), words which could not be attributed to any created angel. (Comp. i. 9, 15; ii. 3.) *The Horses* of the angels, which alone are visible, were originally, there is reason to suspect, of the same number, and colours in



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the same order, as in the subsequent vision of the chariots (vi. 1—8); for, observe in the Hebrew the terms for the colours of the second horses (i. 8, vi. 2), and how easily a clerical error may have crept into the former text: then observe, in the Sept., and other versions, what a confusion, and how naturally the omission of the fourth horse may have resulted from the former clerical error. *The Conclusion* (13—17), of comfortable words to *Jerusalem*, and of good words to the *cities of Judah*, is expanded in the subsequent visions.

### Vision I.—The Mechanics.—i. 18—21.

*The four horns* which scattered Judah, and were themselves first frayed away, and ultimately cast out, must be conceived (to preserve the decorum of the imagery) as horns upon the head, either of four animals, or of one. In the former case, they may signify the enemies of his people, in the time of the prophet; in the latter, the successors to that four-horned He-goat, who still keeps them scattered. (Dan. viii. 8.) *The four Mechanics* are not ministers of religion, for the secular affairs of Jerusalem are the subject of this vision. As to the fulfilment, doubtless *the fraying away* has occurred long ago (Neh. iv.); and *the casting out* of whatsoever horns may oppose the restoration of Israel, no doubt, will ultimately be effected by such secular workmen as God, in his providence, may appoint.

### Vision II.—The Surveyor.—ii. 1—13.

The ground being cleared by the Mechanics, the Surveyor succeeds—that young man whom the angel of Jehovah (the Mediator) directs the interpreting angel (the Holy Spirit) to encourage, by promising such a population and protection for Jerusalem, as partially in time past has been fulfilled, but never yet completely. It is certain, says Kimchi, that this vision relates to the days of Messiah, as the vision of measuring Jerusalem, in Ezekiel xxxviii. 11, xl. 3. Yes, certain it is, that when Israel shall fulfil the condition of her national covenant, the Lord also will fulfil this and other similar promises, (Isa. iv. 5, 6, lx. 19; Ezek. xliv. 4; Hag. ii. 7; Rev. xxii. 3.)

Next, the angel of Jehovah himself vehemently invites his people to return home, and to rejoice at home, each invitation being accompanied with the declaration, "And ye shall know that Jehovah of hosts hath sent me." (Ver. 9, 11.) At his first advent he dwelt among them, but they knew him not. As to their *return home*, observe, that *Israel* is called, not only from the north (Assyria), which has been partially fulfilled, but also from the four winds, for they are—by a prosperous expansion, as the Hebrew term properly signifies—God's witnesses in all lands (Jer. xvi. 15), and this remains to be fulfilled. Observe, also, that *Judah* is called from Babylon, and this, also, no doubt, was partially fulfilled before that terrible siege of Babylon, which followed soon after the date of this prophecy; but there is another Babylon, from whose jurisdiction Judah shall yet return, at which time, both Israel and Judah shall spoil their spoilers (Ezek. xxxix. 10); that time shall

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be after the glory of the second advent. Then shall they *rejoice at home* (ver. 10, 11), "In the midst of thee will I dwell, saith Jehovah;" it is the angel of Jehovah, speaking in his own name. Thus, the first pair of visions relates to the civil state of Jerusalem; and these comfortable words for her, hitherto fulfilled only in part, after her first restoration, await a higher fulfilment, after her second.

### Vision III.—The High Priest.—iii. 1—10.

The next pair of visions are the expansion of that promise, "My house shall be built." (i. 16.)

And first (1—5), Satan appears at the right hand—the position of an accuser in court—of Joshua the High Priest, to resist the restoration of the temple service. The accusation, implied by the garment spotted with the flesh, may refer to the intermarriage of the priests with strangers (Ezra ix., x.); but probably, also, to the sins of the people, represented by their High Priest. (Amos iv. 11.) St. Jude, 9, 23, calls the angel of Jehovah—*the leader of the angelic host, in the introductory vision*—"the archangel Michael." If any doubt whether the archangel Michael be identical with the uncreated angel of Jehovah, that point might be maintained and confirmed by the testimony both of Daniel and the Apocalypse. St. Jude says, that the dispute here was concerning the body of Moses; and if any doubt whether that signifies the Mosaic Church, his doubts will probably be removed, by comparing 1 Cor. x. 4, with xii. 13, baptized into Moses—baptized into one body. By the way, the true version of Jude 9 is, that Michael *endured*, not that Satan should bring his blasphemous accusation against Joshua, the dignitary of the vision. In fact, the rebuke of Jehovah, repeated as it is here, implies an aggravated sentence of judgment, and we hear no more of Satan in these visions. As to the fulfilment of this part of the vision, we know that the temple service was restored under Joshua; and when upon the return of Israel, the priest who shall be *ruler of his people*, will obey that charge (ver. 7), then the temple service shall be again restored. (Ezek. xl.—xlviii; Acts xxiii. 4.)

Next (8—10), anticipating the concluding vision (vi. 9—13), Joshua, and his companions, the priests, also introduced in the vision (?)—are both called *men of sign*,—as Isaiah viii. 18, and his sons—or persons, typical. His companions typical of other priests (vi. 15), and Joshua of that great High Priest, who is both human and divine—the *Branch* of David and the *Rock* of ages, the foundation and topstone, the author and finisher of our faith; He who has the seven eyes, the omniscient Spirit, and who is the wisdom of God (iv. 10, Rev. v. 6). The eternal engraver of that stone giveth not the Spirit by measure unto him: in one day he *expiated* the iniquity of the world; and for his sake, in one day, will the Lord of hosts *remove* the iniquity of that land. (Dan. ix. 24.)

### Vision IV.—The Double Lamp.—iv. 1—14.

The lamp of the tabernacle was very different from this. (Exod

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xxv. 32.) This was peculiar; with a fountain in the centre, to receive oil from the trees; and its Lamps were on each side, *seven and seven.* (See Stonard *in loc.*, Glass P. S. p. 118, Syn. Chald., Gen. vii. 2, 3, 1 Kings viii. 45, 2 Chron. vii. 9.)

The message to Zerubbabel, the civil magistrate, sent by the interpreting angel (v. 6, 7), according to Drusius' view of the passage, apostrophizes Mount Zion—Thou great Mount, whose art thou, but the Lord's? (ii. 12.) At present but a plain, Zerubbabel scarcely sees the foundation of the temple rising above ground, yet shall he exalt that topstone. (iii. 9.) This was fulfilled.

The address to Zechariah, a Jewish prophet and a symbolic person, made by the personal word of the Lord (8—10), assures him that Zerubbabel (the antetype, Hag. ii. 21—23, the dispersion of Babel is his name) shall build that house—a third temple; and that he, Zechariah—*i.e.*, those whom he represents—shall know that the Lord of hosts hath sent me (comp. ii. 9, 11, vi. 9, 15); for rejoice, and consider *that stone of separation* (iii. 9, Heb. vii. 26), in the hand of Zerubbabel (the antetype), are those seven eyes. (Rev. v. 6.) This appears to be the correct punctuation and version.

As to the sons of oil (11—14), the olive is the symbol of a prophet. (Ps. ii. 8.) These two olives Mr. Elliott, *Hor. Apoc.*, justly understands of Haggai and Zechariah. (Ezra v. 1, 2.) But there are two other lamps and olives, two other churches and prophets, distinct, yet united, still to come. (Rev. xi. 4.) And thus far are comfortable words for *Jerusalem*, whether civil or ecclesiastical; but for the *cities of Judah* evil must precede their good.

### Vision V.—The Open Scroll.—v. 1—4.

This scroll unrolled (volumen evolutum, Grot., Dathe), whose dimensions equal those of Solomon's porch (1 Kings vi. 3)—I have brought it forth, saith the Lord of hosts,—was the curse of the law broken in both its tables. (Lev. vi. 1—5. Our E. V. conveys the right idea, that the curse of each table was written on either side of the scroll; but it was the curse as proclaimed by other prophets, whose scrolls were also written on both sides, within and without. (Ezek. ii. 10; Rev. v. 1.) As to the fulfilment, there is this difference between the four preceding visions relating to *Jerusalem*, and the three which relate to the *cities of Judah*, that the former have been partially fulfilled already, but the latter hitherto remain absolutely unfulfilled. Will not Israel on their restoration, at first profess the law, but afterwards grievously transgress it?

### Vision VI.—The Closed Ephah.—v. 5—11.

"This *is that* wickedness," says the interpreting angel—it was a woman sitting in the Ephah—this their open *appearance* in all the land. A wicked woman is the symbol of an idolatrous Church, Rev. xvii. And no wickedness like idolatry seems so entitled to that emphatic phrase. (See Stonard *in loc.*) Does this predict the Jewish Church falling into the idolatry of the last personal Antichrist (a false

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Messiah), which shall fill up the measure of their fathers, but which shall be overwhelmed by the judgments of God, as with a mass of lead?

The transportation of the Ephah between heaven and earth, implies some very conspicuous event; the judgments of God compelling that form of idolatry to pass out of the land (Zech. xiii. 2). May not the two women signify the Aholah and Aholibah of prophecy? (Ezek. xxiii.) The piety of the stork, in the younger ones relieving the elder, —weary with flight,—is not a mere flight of poetry, but a fact in natural history. A wind in their wings signifies their rapid departure and progress. Their intention may be to find an asylum for her in Bagdadh, but then (according to Sept. and Blaney) "she shall be made to rest there, according to what is prepared for her;" *i.e.*, to sink like lead in the mighty waters.

### Vision VII.—The Chariots.—vi. 1—8.

Here is the anger of the Lord denounced before (i. 14, 15). These are chariots of war.

Their station (1—5) is in the vale of Jehoshaphat; and the very mountains of Zion and Olivet are bronzed with the glare of arms. The colours of the horses, the same as before, are *fiery* [bay], black, white, and literally *hail spotted*, and sometimes *grisly*, not for age, but ugliness, for they are *strong ones*, E. V. Margin. These colours appear to signify *partly* their own different success—white, victory; black, defeat: *partly* their characteristic effects upon others—fiery, wrath; grisly, cruelty or horrible mortality. The Hebrew term (4, 5) is ambiguous, and here signifies, both angelic *spirits* and warring *winds* —feroces bella gerunt venti—and combined, a war of principles. This was their starting point.

Their expedition, 6—8;—Qua data porta ruunt—and through the gates of Cilicia, to the north, Assyria, the black go forth, and the white went after them—in pursuit, and to victory (?); the grisly to the south, Egypt; and the fiery (Syr. and Dathe), sought and obtained leave to scour the land, viz., of Palestine (iii. 9). Like the two preceding visions, the action of these horses appears to be absolutely future. (Dan. xi. 44, 45.)

### The Concluding Vision.—vi. 9—15.

At length, here is the good foretold to the cities of Judah (i. 17), and the personal word speaks throughout. (v. 9.)

The coronation of Joshua (9—13) may have been a real fact, and a symbolic act. One fourfold crown of universal dominion is placed on the brow of the typical Joshua. "Behold the man, *the Branch* is his name, and from (under him, Heb.) his own root (of David) shall he branch forth." He, even He, the ante-typical Zerubbabel and Joshua, combining both their offices in his own person, the royal priest on the throne of his father David, shall both build and reign in peace. (Isa. ix. 6.) How different from the time of his first advent, when a tender

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sucker, and crowned with thorns, Pilate unwittingly uttered these very words, Behold the man! (John xix. 5, Isa. liii. 2.)

The memorial of this act (14, 15), hung up in the temple by four priests, selected from the companions of Joshua; these four *men of sign* (iii. 8) represent those Levites, of the family of Zadok, who shall come from afar, from the four winds, and build themselves into the spiritual temple of the Lord. (Isa. lxvi. 20, 21; Jer. xxxiii. 18; Ezek. xliv. 10—15; Zech. xiv. 16—19.)

The chronology of this prophecy probably belongs to the last of the seventy weeks, in its last fulfilment. (Dan. ix. 27.) See my "Notes on the Apocalypse." The subject of it is especially connected with Ezek. i.—vii., and Rev. x., xi., xii. In order to see this connexion, let it be premised, (1) That the seven Epistles of Rev. ii., iii., and the sealed book, vi. 1—viii. 5, have a twofold sense; the first having been fulfilled, and the second not. With the exception of that second sense, the Apocalypse has been fulfilled, to the end of chap. ix., and no farther. (2) That *the narrative* of the mighty angel (xi. 3—13) (which is delivered under the period of the sixth trumpet), is, *partly*, a prophecy of what shall occur at the very end of that period; and, *partly*, a chronological anticipation of the history of the two witnesses, during the seventh trumpet: thus keeping their whole history compact. Next follows a brief *summary* of the whole seven trumpets. (xi. 15—19.) But before *the detail* of the seventh trumpet is introduced, and as a preface to that detail, and also for the purpose of connecting still closer the end of the sixth with the beginning of the seventh trumpet; the origin of those two witnesses (not told before) is introduced, as occurring toward the end of the sixth trumpet. (xii. 1—12.) For the WOE of the seventh trumpet is intimated to begin after the twelfth verse. Those two witnesses, distinct, yet combined, together form that masculine birth of the Church, caught up to heaven in the before-mentioned chronological anticipation of the seventh trumpet. (xi. 12.)

Now the introductory vision of Zechariah suddenly introduces the Lord as a man of war (as when he met Joshua on the frontier of Canaan, Joshua iv. 16), *conversing* with his angels concerning the state of Israel and of the world. Suddenly, in like manner, the mighty angel of the Apocalypse, x. 1—3, descends from heaven, crowned with the bow of his covenant with Israel (Isa. liv. 9; Ezek. i. 28), and the seven thunders *answer* his cry. Thunder is the voice of a cloud, and these seven thunders of a cloud of angels; for everywhere in the Apocalypse, thunders represent angelic, and waters human voices. He takes possession of sea and land, his own "Immanuel's land" especially; and that possession of the land corresponds, not only with the introductory vision of Zechariah, but with that also of the mechanics clearing the ground. The surveyor's office, in the next vision, is only *preparatory* to the building of Jerusalem, a civil affair, and excluded from the prophecy of the two witnesses, a Church matter, which commands, therefore, only a survey *preparatory* to the building of the temple, and to define the altar court. (xi. 1, 2.)

The origin of the two witnesses is preceded by the falling of a third

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part of the stars, followed immediately by the conflict of Michael with Satan, and ending in the fall of the *accuser*. (xii. 1—12.) What is this, in substance, but Zechariah's vision of the high priest, pluckt as a brand from the fire, and *accused* by Satan, who is rebuked by Jehovah, and disappears?—The vision of the double Lamp and two olive trees is *expressly referred to and quoted* by the mighty angel: "These are *the* two olive trees, and *the* two lamps that *stand before the Lord of the earth;* the very words of Zech. iv. 14, Rev. xi. 4.

The scroll of the curse upon the land, which was unrolled, and was written on *this side and on that.*—This corresponds with the little book of Ezek. ii. 9, 10, the last (chap. vii.) of that prophecy exaggerating the last troubles of the land. But that little book of Ezekiel, together with the angel who bears it, correspond precisely with the mighty angel and little book of the Apocalypse. (Ezek. i. 28; ii. 8—10; iii. 1—3, 14.) And that little book of the Apocalypse was also written *within and without;* for, the little book, *Biblion,* in the hand of the little lamb, *Arnion,* was written within and without (Rev. v. 1—7); and it was the same book, now no longer a diploma, but unrolled, the seven seals having been opened: only, for the decorum of the imagery, what was called a little book in the hand of a little lamb, is now callel *Biblaridion,* a very little book in the hand of so mighty an angel, whose feet were on earth, but his head in heaven. And for the same reason, the scroll of the curse, however large, is only again in keeping with the imagery now employed, a whole land of iniquity, and every house leprous. The early introduction of the little book in the Apocalyptic vision, and the scroll of the curse being introduced at the head of the latter class of Zechariah's visions, may *perhaps* intimate the early iniquity of that land soon after the Restoration begins.

Lastly, the war-horses of Zechariah are of the same numbers and colours as those in the Apocalypse, but in a different order; because, in the first sense of the sealed book, the horses represent a series in Roman history, upon the principle of Mede and Elliott: but in the second sense, and here also, according to the opinion of Grotius, a little modified, they represent the four Empires. For, as the image of Dan. ii., and the wild beast of the Apoc. xiii., represent the four Empires in the last days, so the four horses of Zech. vi., and Apoc. vi., represent *a world's war* against the two witnesses in the last days. Their origin follows the falling of the stars, a symbol already for so many years sufficiently corresponding with the *infidel* apostasy of Protestant ministers on the Continent, to which of late years has been appended the *idolatrous* apostasy of other Protestant ministers here and elsewhere. And in days like ours, who can say, recollecting the events of 1848, how soon, how suddenly, some great political change may open the shores of the Levant to the return of Israel?

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## THE HARMONY OF THE COVENANTS.

GOD gave Abraham two distinct promises; one in Chaldea (Gen. xii. 1—3); another in Canaan (Gen. xii. 7); both were ratified by covenant and confirmed by oath.

*The first promise*,—that he should be blessed and be a blessing,—was ratified by the full covenant (Gen. xvii.), in which God on his part stipulated, among other things relating to the land, that he would give Abraham a seed by constitution, and also to him and to his seed by descent that he would be emphatically their God, including Christ himself. (John xx. 17; Eph. i. 17.) That full covenant was confirmed by an oath over Isaac rising from the altar, the type of Christ, who is the head of that body which includes the whole seed of Abraham, both by descent and by constitution, whereby they all have strong consolation. (Gal. iii. 15—18; Heb. vi. 18.)

The oath was for consolation, but wherefore the covenant? For mutual stipulation, which whether expressed or not is necessarily implied in the very idea of a covenant, and it was sealed with blood! The stipulation on God's part was that *of grace* for the sake of that blood, he would ensure them pardon and the Spirit of purification; on man's part, that *of gratitude* for that blood, he would concur by faith and repentance—faith in the blood to save from the penalty of law, and repentance or a broken heart, bewailing that the letter of the law is above his fallen nature, but rejoicing that the spirit of the precept is the life of his regenerated nature.

Thus, in the covenant with Adam (Gen. iii. 21), Cain had neither faith nor repentance, and became an outcast. In the covenant with Abraham, his altars and his walks before God are the witnesses of his faith and repentance. His family instruction (Gen. xviii. 19) may be presumed to have trained up many actual believers. In the Mosaic covenant, made the law of the land to a whole nation, it was assumed that they were not all actual believers, and accordingly the law was prefixed to the covenant, and both were adapted to the circumstances of the nation. The law was made prominent with a thundering curse; the covenant was made burdensome with a silent blessing. The whole was called law—the law of the land under God—and justly, because of the prominence given to the original law of nature, the foundation of right and wrong, the source of good and evil—but it was really a covenant sealed with blood; and the fact of God's covenanting with fallen man obviously implies the most condescending grace. (Ex. xxiv.; Heb. ix. 19.) Aptly was it symbolized by its mediator, Moses, with the law graven on stones, openly seen in his hands, and with the covenant shining in his face, but unseen because veiled for the nonce. (2 Cor. iii. 13.) Here, instead of faith and repentance, in a reverse order repentance and faith were required; the same order which John the Baptist, our Lord himself, and his ministers preaching to a mixed multitude are compelled to adopt. The effect corresponded: to the nation that covenant was ineffectual, just as a face, however glo-

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rious, yet veiled, affects not the heart; so they remained like Ishmael, though circumcised, yet children of fear and bondage. (Gal. iv.) To the election it was effectual, because when they read the old covenant, there as in a mirror they beheld the glory of the Lord Christ: so they became like Isaac, circumcised in heart, children of faith and freedom. (2 Cor. iii.) Lastly, the Christian covenant, to the election, both Jews and Gentiles, became effectual at the first Christian Pentecost, and at the second it will become yet more effectual, especially to the whole Israelite nation; and so the first promise to Abraham will be at length conspicuously fulfilled.

*The second promise*, of the land (Gen. xii. 7), was repeated. (Gen. xiii. 14—17.) Henceforth the land of Canaan was assured both to Abraham and to his posterity, both these promises of the land being ratified by two covenants (Gen. xv. 13—18; Gen. xvii. 8), and the last of these two covenants being confirmed by an oath. (Gal. iii. 15, 16.) Both covenants *implied* the stipulation on man's part of his concurrence in cultivating circumcision of the heart. The first covenant was preceded by a vision which implied a holy seed was to inherit the land. How else could Abraham believe that his seed should shine as the stars? (Rom. iv. 3; Dan. xii. 3.) The second covenant also implied the same. How else can God be emphatically the God of any but of those who are circumcised in heart? (Gen. xvii. 6, 7.) Ishmael and Esau were the representatives of all such of the seed of Abraham as were not circumcised in heart. Accordingly, this stipulation implied in the Abrahamic covenant was *expressed* repeatedly in the Mosaic covenant. (Deut. xi. 16, 17.) When the national heart was no longer circumcised, the land was lost for seventy years in Babylon, by their idolatry; and again, in this present dispersion, by their infidelity. But it is foretold, that when they repent, they shall get the land (Deut. xxx. 1—6), and when they believe they shall keep it.

The last covenant with Abraham *expressed* the stipulation on man's part to be circumcision of the flesh. (Gen. xvii. 8—10.) By the law the stipulation on God's part was not annulled (Gal. iii. 15—18), and by parity of reason, neither was the stipulation on man's part by the Gospel. On these terms was the land covenanted to Abraham and his seed by descent, including Christ himself. (Isa. viii. 8.)

Hence, with reference to the future, the inheritors of the land must be circumcised. Moreover, even the old covenant, the Mosaic, according to the exact language of St. Paul (Heb. viii. 13), to this day remains only *ready to vanish away*. To the believing Jew, indeed, it is already dead (Rom. vii. 1—6); but to the unbelieving nation it is not yet buried out of sight; for an erring conscience, though a guilty one (through wilful ignorance) is binding still. (Gal. v. 3.) This will be the doctrine of the precursor to the second advent. (Mal. iv. 5.) Him they will hear, and repent, and get the land. (Deut. xxx. 1—6.) Nay, furthermore, when at the second advent, they shall believe and keep the land, still they must have a law of the land, and that law shall assume *the form* of the Mosaic law, but extremely curtailed, and

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as to its *spirit* essentially different. This assertion remains to be proved, by comparing and combining the predictions of the prophets with the doctrine of the apostles.

In passing, consider first the practice of St. Paul. Titus, being by both parents of Gentile origin, he would not suffer to be circumcised for any false brethren whatever. (Gal. ii.) But Timothy, though only by the mother's side of Jewish origin, he suffered for the sake of weak brethren. (Acts xvi.) As to his vow at Cenchrea that had nothing to do with this question. But as to the accusation against him recorded Acts xxi., it was false, and he refuted the calumny by what was among the Jews an instance of exemplary piety, being at charges with poor Nazarites in their sacrifices. Lastly, as to his dispute with Peter (Gal. ii.), him he rebuked for not observing the Gospel, forgetting his own vision, but not for observing the law—for that he did himself, in newness of the spirit. Consider now his doctrine, whether to Jews or Gentiles.

*To the Gentiles*, who never had any concern whatever with the letter of the Mosaic law, he urged that even to the Jews its ritual had been merely rudimentary; *weak*, because a glory veiled, and *poor*, compared with the precious blood of Christ. (Gal. iv. 9.) The Council of Jerusalem concurred with him, enacting, however (Acts xv.), abstinence from certain practices associated with idolatry, or opposed to the communion of the Christian brotherhood.

*To the Hebrews*, his doctrine was more particular and distinctive: on the one hand, the law was changed; on the other, sacrifices in newness of the spirit were not obsolete. For the first, how stood the case? As now, some Christians assert that the sacrifice of the Mass is a true and proper propitiatory sacrifice for sin, we denounce that error, but we decline not the Lord's Supper; so then, some believing Jews asserted the like of the Mosaic sacrifices; Paul denounced their error, but he declined not the sacrifice of Nazarites. The high priesthood, he said, was changed; therefore the law also, of course. (Heb. vii. 12.) The high priest was a mere shadow of Him of Judah, who as Aaron entered heaven itself to intercede, and as Melchisedek lives for ever to do it. As to oblations and sacrifices, (1), those of the high priest are done away altogether. (Heb. x. 9.) There is now but one High Priest, and his sacrifice one, and once for all. And by the way, observe, that when he made apology for that hasty word (Acts xxiii. 3—5), he recognised the ruler of his people rather than the high priest. (2), As to the sacrifices of the daily priests (Heb. x. 11—18), they cannot clear the conscience; we have only one true and proper propitiatory sacrifice for sin; but he partook of them in newness of the spirit.

Nay farther, sacrifices, he said, were not obsolete. The temple was a *cosmical sanctuary*. The second, or inner part of it represented heaven; the first tabernacle, or outward part, represented the earth. Then the following is a correct version of Heb. ix. 8—10:—"The Holy Spirit, signifying this, that the entrance of the most holy place was not yet to be opened while the first tabernacle holds its station:

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which is a parable for this present time, during which both oblations and sacrifices are offered which cannot clear the conscience of the worshippers; being imposed—together with meats and drinks and various ablutions, ordinances for the body—until the time of thorough reformation." And the meaning is, that while the first tabernacle, or earth, remains *in statu quo*, the second tabernacle, or heaven, will not be opened for all to rise and enter, until at the time of thorough reformation, after the millennium, when there shall be new heaven and earth. So far from ignoring the prophets, this is a saving clause, which perfectly harmonizes their predictions with the doctrine of the apostles.

The prophets foretel, that at the second advent the law of the land of promise shall assume *the form* of the old covenant, or Mosaic law, but extremely curtailed, and as to its *spirit*, it will be essentially different.

The vision of Ezekiel is absolutely connected with the millennium by the reference of Rev. xxii. 1—5 to Ezek. xlvii. 1—12. It foretels a new ritual of burnt, sin, and trespass offerings; but for what purposes? (1), *As to things*, for the primary consecration and annual purification of an altar. (xliii. 19—27; and xlv. 15—20.) (2), *As to persons*, for the priest who comes near the dead; for the people in their corporate capacity, at the two great national festivals of Passover and of Tabernacles (xliv. 27, and xlv. 21—25), and once a day by a morning lamb, thereby to signify their devotedness to the Lamb of God, that man on earth is always a sinner, and that death is the wages of sin. The whole is a mere parable in action for edification and memory. But nowhere in this new law is there an offering for personal sin. There is no evening lamb, for there is no night there; no day of Pentecost, for the whole period of the millennium will be one entire Pentecost of the Spirit; no day of expiation; no afflicting of the soul; no, for the office of our so great High Priest is a standing ordinance always going on, and of that which is thus always present there can be no *memorial*, as if it were past; but of his death (the song of eternity) *memorials* can never be too many. To this scant measure the whole ritual of the Mosaic law will be reduced, and to the converted nation of the millennium, when each common meal shall be a feast of joy before the Lord (Zech. xiv. 20, 21), this little all implies no yoke.

In the *interpretation* of such prophecies the context guides us. As in Mal. i. 21, the context compels us to adopt *the figure*, because Levitical offerings cannot be offered "in every place." So in Jer. xxxiii. 18, the context compels us to adopt *the letter;* for, in one breath, the son of David cannot be literal, and the son of Levi figurative. Ezek. xliv. 9—17, foretels that these sons of Levi shall be of the family of Zadok; now, the Zadokites, I presume, would be a new figure! As to the *information* of such prophecies, it is to be recollected that ceremonies are mere circumstances, and have been accordingly variously imposed. Before the time of Abraham, no symbol of *purification* was imposed, neither circumcision nor baptism, but only the concision and

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baptism of the flood for an unholy seed. When instituted, to the Jew it was circumcision; to the Gentiles, baptism; according to the absolute will and wisdom of God. And, according to the same, the symbol of *pardon*, to all mankind was blood (for the institution of sacrifice has never been formally revoked); to the Christian, it is bread and wine; and in the millennium, the two will be combined. For the Christian communion shall never be broken, and yet the distinction of Judah shall ever be conspicuous. Accordingly, the Gentiles may do more (Isa. lxvi. 20—23), but the Feast of Tabernacles they must keep annually, by their deputies. (Zech. xiv. 16—19.)

Having thus examined the question, as to the fulfilment of the promise concerning the possession of the land, so far as relates to the living posterity of Abraham, it remains to examine the same as to Abraham, and such of his descendants as have died in the faith. When the land was *first* covenanted (Gen. xv.), the time when his posterity should first possess it was expressly fixed to occur long after his own death, and yet it was no less expressly covenanted to himself personally. (Gen. xv. 13—18; Acts vii. 5.) Here, then, observe—first, that when at the bush, God called himself the God of Abraham, Isaac, and Jacob, he thereby expressly referred to his own covenant with them—that full covenant which included the land. (Gen. xvii. 7, 8; Exod. iii. 15.) Next, when our Lord quoted that reference (Matt. xxii. and Luke xx.), he quoted it for the express purpose of proving a resurrection. Lastly, when St. Paul alluded to the same reference (Heb. xi.), he says, in effect, that God still kept his part of the covenant, as they also had done, dying in the faith of a better, that is, an heavenly country. From all this combined, what is the natural inference, but that God will raise them from the dust, to give them that very country in a better, that is, a heavenly condition? And such a condition of that land is foretold. First, the Lord will come with fire. (Isa. lxvi. 15, 16.) Then all the posterity of Abraham who survive shall be brought back to it. (Isa. lxvi. 19—23.) Lastly, the land covenanted to Abraham, from the river to the sea, shall after the fire become a new heaven and earth; a heaven upon earth. (Isa. lxv. 17—23.) In that new heaven over that new earth shall Abraham and his spiritual seed by descent rise and reign.

But where, then, at the second advent, shall the constituted seed of Abraham find their heavenly country? It should seem that their case will be distinct; suppose that, during the millennium, they may rise and reign in the before-mentioned new heaven over the rest of the old earth, not yet so renewed as the land of promise; and that after the millennium they may reign in a new heaven and over a new earth of their own. Such a new heaven and earth, it is foretold, shall succeed the general conflagration. (Revelation xxi. 1.) So also we are taught in effect (2 Peter iii.), that as in the beginning of the millennium (the whole period being the day of the Lord), the fire of the second advent will be followed immediately by a new heaven and earth, in and over the land of promise, which new heaven and earth shall stand before the Lord for ever (Isa. lxvi. 22, and lxv. 18); so that very

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standing for ever is the pledge that at the end of the millennium the last conflagration shall be immediately followed, not by annihilation of the old, but by an entire new system of heaven and earth rising out of the dissolution of the old one, wherein at length shall dwell righteousness. For the testimony of revelation is, not that our present world, whether physical or moral, shall be perfectly renovated all at once immediately after the second coming of our Lord, but then extensively, and after the millennium, completely. Then, at length, the constituted seed of Abraham shall all reign over that entire new system, of which the heavenly Canaan before mentioned, will be first a type, and afterwards a portion.

One word more. The temple at Jerusalem was a *cosmical sanctuary*. (Heb. ix. 1.) The inner sanctuary was a symbol of heaven, or of the throne of God ; the outer one, of the earth, magnified as it appears to our senses. But therein also the universe in miniature, as it appears to our naked sense, was represented by the vestments of the high-priest. The colours of purple and red, yellow and white, of the breastplate and ephod, represented the sun and the sun's rays; the blue robe of the ephod, represented the heaven which intervenes between the sun and the planets, whose seminal fulness and harmonious movements were represented by the alternate pomegranates and bells on the border of that robe. Lastly, the broidered coat, spangled with eyes (Rev. iv. 8), represented the starry heavens. Such was the doctrine of Philo. The high-priest of the temple, so invested, was the type of that great High-priest of the temple of the universe, who has clothed Himself with the light which He created, as with a garment. Our flesh also He has assumed, and will dwell among men. Our earth is already one of the celestial spheres. May it possibly be in the purpose of God, that this our new heaven and earth (suppose our solar system) shall yet become supremely sacred, the most holy place, or visible throne of all the universe? The inner sanctuary of the temple at Jerusalem was much the smaller compartment.

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# Reviews.

*Notes and Reflections on the Epistle to the Romans.* By ARTHUR PRIDHAM. Bath: Binns and Goodwin. 1851.

UNDER the above simple title is comprised a great amount of most precious truth and able criticism. We differ in some points, but in the main we entirely agree. Both the tone and substance of the book are of a very superior kind. We select a few specimens. Our first is upon the groaning of creation :—

"We have here the emancipation of the groaning creation made dependant

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upon the manifestation of the sons of God. The Church, that is, not only partakes, as part of the creation, in the deliverance which is the effect of redemption, but it is itself, as the vessel of Divine glory in Christ, the very light which shall dissolve at its revelation the thick darkness of vanity which as yet holds the creation in the bonds of travail and of pain. The position of the creature is described to be that of actual oppression and subjection to vanity, but in immediate and earnest expectation (ἀποκαραδοκία) of deliverance. But this deliverance can only be at the revelation of the sons of God. It is not said of the Son of God, but of the *sons* of God. Doubtless, it is with his glory that they will shine; but the point kept before our view here, is the place which the children (already sealed for the inheritance by the Spirit of adoption) are manifestly to hold in that day. Creation* has been subjected to vanity. The cause of this subjection is to be found not in that which is thus suffering, but in him upon whom the creation was made dependent as its appointed head. Adam's sin ruined the creature. But this is not a hopeless ruin. Glory and blessing were the intent of Divine counsel in framing the worlds by the Word of God. If the first man's sin has wrapped the creation in the shroud of vanity and death, the power of redemption, in the person of the second man, shall, in due time, turn the shadows of death into the morning light of a cloudless day of blessing and of joy. (2 Sam. xxiii. 3, 4.) The title of dominion which fell from the death-stricken hand of the first Adam because of sin, is now held fast in the firm and worthy grasp of Him who, while known for ever as the Son of man, is King of Righteousness and King of Peace, to be manifested and to reign as such over this now-groaning creation, when the times of refreshing shall have come, and He who alone is the mourning creature's hope, shall come forth from the presence of the Father of Lights, to gladden and revive that which as yet groans on while waiting for that day. Solemn and terrific things are, indeed, connected with these promises of joy. Judgment will, as a mighty stream, sweep clean away the refuge of lies, and cleanse the stage on which the fair scene of creature blessedness shall be displayed. These things will be found more fully treated in the sequel of this epistle. Our present subject is the joy and not the terror of the Lord. Jesus, then, will thus come forth. But will He come alone? Nay. 'He will come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. i. 10.) The light of that day of brightness shall shine forth upon the delivered creature from the manifested glory of the children of God. The First-born will be there; and the brethren of whom He is not ashamed will be there also. The world shall then know the truth and reality of that saying, now unheeded in its darkened mind, that they whom the Father's will hath given to Jesus, are loved of God in co-equal favour with His blessed Son. (John xvii. 22, 23.) He will display in glory unto His own praise as the Father of Glory, the many sons whom already He has brought to glory in Him in whom the full numbers of salvation are completed, according to the perfect counsels of His will. Meanwhile, creation groans. Nor is this groaning heard with indifference in the ears of the blessed God. He knows the thoughts that He thinks as to this, and by His blessed Spirit He reveals them to His saints. The Holy Ghost, as the teacher of God's children, teaches them according to God. Searching all things, even the deep things of God, He draws aside the thick veil of natural appearances, and discloses all things to the believer as they are seen of God."—Pp. 136—8.

* It is, I think, plain, that κτίσις has here no wider meaning than terrestrial creation. That the effects of redemption are felt, and will be manifestly displayed, not only in the earthly creature, but also in the heavenly, is clear from Col. i. 20. In the unity of creation as the work of God, the presence of sin in one part defiles the whole. All things, therefore, whether earthly or heavenly, which will stand in the dominion of the Son when God will be glorified in the consummated glory of His Christ, will stand in blessing through the blood of reconciliation. I do not think, however, that in the present passage our view is extended beyond the earthly sphere of creation."

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The other two extracts are from the author's remarks on parts of the eleventh chapter :—

"But the administration of Divine truth among the nations will be in the manifested power of the kingdom of God. Instead of a testimony exposed to the derision of those who regarded the preaching of the cross as foolishness, and treated its messengers as the off-scouring of all things, there will be the overspreading, in commanding power, of the knowledge of the *glory* of the Lord. The nations that have for so long wearied themselves for very vanity (Habak. ii. 13, 14), shall then be brought to acknowledge that the one God of all the earth is also the Redeemer of Zion. (Isa. liv. 5.) The throne of wickedness will then have been cast down, and the seat of righteous judgment will have been set. 'A king shall reign in righteousness, and princes shall rule in judgment.' (Isa. xxxii. 1.) Christ and his fellows will administer that kingdom in power which as yet is but a testimony to the world, the value and the reality of which are felt only in those hearts which are opened of the Lord according to the election of His grace. Satan will then be bound, and the creature will be set free into the glorious liberty of the children of God. The name of Jerusalem, then recognised as the joy of the *whole earth* (Ps. xlviii. 2), will be 'The Lord is there.' The God of Israel will be known and acknowledged as the giver of strength and power to His people, when, because of His temple at *Jerusalem*, the kings of the Gentiles bring gifts of homage unto Him. (Ps. lxviii. 29, 34, 35.) As to the endurance of this reign of blessing, it is affirmed to be co-equal in continuance with the ordinances of heaven. (Ps. lxxii.)"—P. 236, 237.

"Verses 30, 31, require the more attention, from their exhibiting one of the few instances in which the usually accurate English authorized version is evidently at fault. Nor is the mistake unimportant. The verses as they stand in our English Bibles afford quite a justification (if, as is too often the case, they be read apart from their context) of the common but delusive view of Gentile continuance referred to in an earlier page of this chapter. The mistake lies in the 31st verse, which should be read thus :—' Even so these also have now not believed your mercy, that they also may obtain mercy." * I refer my more critical reader to the note at the foot of this page. Meanwhile, I remark that with this, as I venture to say, *necessary* change, the passage is not only consistent with itself, but entirely so with the preceding argument, a continuance of which it is. As the passage is now misrepresented, it quite contradicts the whole doctrine of dispensational sequence and its accompaniments, so solemnly laid down by the apostle in the verses which precede. I can only attribute the very forced construction which our translators furnish of verse 31 to a generally-prevailing misapprehension of the context in their day, even still more than in our own. As I have altered the verse, the argument stands thus : they had disbelieved the mercy to the Gentiles, that which should have been for their welfare, becoming a trap. (Ps. lxix. 22.) They utterly rejected the counsel of God against themselves. (1 Thess. ii. 15, 16.) The effect of this was their degradation to the level of Gentile distance from God. But this was in order to bring them, as a nation, within the effectual reach and operation of that mercy which, in Christ, could alone be the means of the national blessing. The promises made to the fathers could be fulfilled only in the way of perfect *grace*.

* "I quote the whole passage :—' *Ωσπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, οὕτω καὶ οὗτοι νῦν ηπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ελεηθῶσι.*' I think I may venture to affirm that ordinary rules of construction demand that the words τῷ ὑμετέρῳ ἐλέει be regarded as the object of the verb immediately preceding, as in the case of τῷ Θεῷ in the verse before. This is no correction of mine. I believe the present version of verse 31, is generally condemned by those acquainted with the original. I add Luther's translation of that verse, as follows :—' *Also auch jene haben jitzt nicht wollen glauben an die Barmherzigkeit, die euch widerfahren ist, auf dass sie auch Barmherzigkeit überkommen.*' This is further condemned by Tyndale's version :—' Even so now have they not believed the mercy which is happened vnto you, that they also maye obtayne mercy.'"



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The promises are yea and amen *in Christ*. The Divine love, then, which chose the fathers, and contained, for their sakes, the nation in the unrepented purpose of ultimate favour, must express itself to the children in the way of pure mercy. The assertion of their right had produced their ruin. 'Going about to establish their own righteousness,' they had stumbled and been broken upon the 'Rock of offence.' The vindication of *Immanuel's* right as the Stone and Shepherd of Israel, will be the visitation of the outcasts in the fulness of a mercy that never shall be taken away—the sure mercies of David."—Pp. 268—70.

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*Memoir of the Rev. W. H. Hewitson.* By the Rev. J. Baillie, Linlithgow. London: J. Nisbet & Co. 1851.

For reach of intellect, accomplished scholarship, and loftiness of spiritual attainment, Mr. Hewitson shone pre-eminent. He was one of the most vigorous, consistent, single-eyed, manly Christians we ever knew. His was not a common-place religion, nor a second-rate spirituality, nor a routine and professional ministry. He was enabled to rise into a holier and truer region. He died early, having been allowed to serve God only a few years on earth; but in that brief space he did much; and his success both abroad and at home, both at Madeira and at Dirleton, was a proof that God was with him.

We most earnestly commend this Memoir to our readers. There have been few like it in the present day. It is well planned and well executed. Mr. Baillie has done his work most skilfully, and given us not only a correct portrait of his friend, but a most striking and telling piece of ministerial biography.

Mr. Hewitson was a pre-millennialist. After careful study he made his decision on this point, and afterwards, during the few years of his life, continued boldly to testify for the truth he had received. We extract the passage in which the account of his adoption of pre-millennialism is given. It is partly his own account and partly his biographer's:—

"'*Dalmellington, December* 15, 1842.—[*To a Friend in Edinburgh.*]—Since I came home, the time I devote to reading has been chiefly given to prayerful examination of the word of prophecy regarding the blessed hope of the glorious appearing of the great God and our Saviour. The result is, that I am fully convinced of the nearness of the time when the Lord shall come with His saints to reign over the earth. This conclusion I have reached, after having been long bound down, by prejudice and inattention to God's prophetic Word, under the yoke of what I now see to be unscriptural and ill-founded opinions. The *rest* of God's people is near at hand: faint not *now* that you are chastened of the Lord; for yet a little while, and the enemies which you see this day, you will see no more for ever. Read for consolation—Rev. i. 7; 2 Pet. iii. 14; and Rev. vii. 13—17.'

"The decision here announced had not been arrived at hastily. Ere the doctrine of the Lord's pre-millennial appearing took its place in his creed, he had had, as he intimates, not a little to unlearn. In passing through London on his way to Bonn, he had been urged by various friends to the study of the 'sure word of prophecy,' specially in its bearing on the Advent. But established in an opposite view—not indeed as the result of any careful Bible-study, but rather as a mere hereditary belief—he had resented the urgency with a certain impatience and irritation. In his solitude at Bonn, however, and afterwards at Dalmellington, the 'light shining in the dark place' had at length

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attracted his eye; and to that 'light' he never again ceased to feel that he 'did well' to 'take heed.' 'How many,' we find him afterwards writing, 'think that prophecy unfulfilled is *a dark place*, instead of looking to it as to '*a light shining in a dark place.*'

"The passage in the Bible which first decided his judgment he thus expounds:—

"'[*To Rev. J. Dodds.*]—Direct your attention to the argument in favour of the pre-millennial advent of the Lord afforded in the prophecy which he delivered on the Mount of Olives respecting the destruction of Jerusalem and 'the end of *the age*' (τος ἀιωνος).

"'In Luke xxi. there is contained a prediction (ver. 8—22) of what should happen before the destruction of Jerusalem, and (ver. 23, 24) of the vengeance which should be poured out on the Jews at the time of the destruction of Jerusalem, and afterwards during the interval that was to elapse between that event and the "fulfilment of the times of the Gentiles," Jerusalem is still "trodden down of the Gentiles," for as yet "the times of the Gentiles" have not been fulfilled. In the two following verses (25, 26), it is predicted that the point of time fixed for the restoration of Jerusalem and the ruin of Gentile power, is to be accompanied or preceded by general "distress of nations," *political distress*, and *perplexity*,—by "roaring of the waves," clamour and anarchy of famished, ungodly multitudes,—by desponding fears and anxious expectations,—by "a shaking of the powers of heaven," or convulsion of civil and ecclesiastical institutions. "AND THEN (ver. 27) the Son of man shall be seen coming in a cloud with power and great glory." These words are quoted from the language in which Daniel describes (vii. 13, 14) the destruction of the fourth beast or Roman monarchy, and the solemn investiture of the Messiah with the government of the world. A similar quotation or allusion is made, Matt. xxvi. 64; Acts i. 9—11; Rev. i. 7. It has been alleged by some interpreters—on what ground of analogy, or criticism, or sound judgment, I cannot imagine—that *the coming* here spoken of (I mean in Luke) means the coming of Titus to destroy Jerusalem. Against an allegation so groundless, I need only remark that *the coming* of Titus to Jerusalem was *before* "*the great tribulation*," for it was the beginning and first cause of "*the* GREAT tribulation;" whereas the coming of the Son of man in the clouds of heaven, here spoken of, is to take place *after* that tribulation, as is manifest from Matt. xxiv. 29, 30, and Mark xiii. 24—26. Thus, while the analogy of scriptural expression, and the analogy (even more to be attended to) *of the degree of literality* in which, not as man thinks prophecy *ought to be* fulfilled, but in which prophecy *has hitherto actually been* fulfilled, go to establish that "the coming of the Lord in the clouds of heaven," spoken of in the prediction referred to, is *a personal coming*, the subsequent context in Luke, Matthew, Mark, makes the fact, I think, indisputable; and the *time* of "the coming" is "*immediately after* the great tribulation."—(Matt. xxiv. 29.)'

"His calm and prayerful study of the Word gradually evolved, we shall find, confirmatory proofs. One occurs in the next letter:—

"'*Dalmellington, January* 10, 1843.—[*To W. Dickson, Esq.*]—Have you time to consider the following scriptural facts, and to communicate to me your opinion as founded upon them? In 2 Thess. ii. 1—8, the inspired apostle speaks evidently of the personal coming of our Lord. He mentions a circumstance which must precede that event (verse 3), and then a circumstance which is to accompany, or happen contemporaneously with it (verse 8). The former circumstance has already, according to the prediction, taken place, and the latter circumstance—the one which must synchronize with our Lord's coming—is about to be fulfilled, at all events will, without shadow of doubt or controversy, be fulfilled before the commencement of the "thousand years." No one doubts, or can doubt, that "the Man of sin" is to be destroyed before the kingdom be given "to the people of the saints of the Most High." Now, according to the



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prophecy in question, the coming of the Lord is contemporaneous, or rather, in strict language, antecedent, for it is by the brightness (ἐπιφανεια) of His coming (παρουσιας) that the Man of sin is to destroyed. I shall expect your opinion.'

"The 'blessed hope' took its place thenceforth, not only in his understanding but in his heart. He not only believed in the speedy 'appearing'—he loved it —waited for it—watched for it. 'Faith,' we find him saying, 'looks back to the cross, and is at peace; it looks forward to the crown, and pants for glory. O to have more of the life and power of such a faith!' So mighty a motive-power did it become, that he used to speak of it ever afterwards as bringing with it a kind of second conversion. It is inwoven with the texture of his whole future life."

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*Biblical Commentary on the Gospels and on the Acts of the Apostles.* By Hermann Olshausen, D.D. Edinburgh: T. and T. Clark. 1850.

Though Olshausen is far from being faultless in his theology, he is among the soundest of the modern divines of Germany. As a critic, he ranks very high. We have already given our readers specimens of his criticisms. We select one or two from the present volume in elucidation of the well-known passage (Acts iii. 20, 21) concerning the times of restitution of all things:—

"It is a peculiarity, as has already been observed, of this discourse of the apostle, that it makes mention of times of refreshing. The very different explanations which have been given of this passage are to be judged of altogether in accordance with the observations which I have prefixed to the leading passage respecting the last things, viz., Matt. xxiv. 1. The alleged fact, that the apostle conceives the καιροὶ αναψύξεως to be quite close at hand, has led some interpreters to regard the time of death as what is meant, others the abrogation of the Jewish ceremonial law, or perhaps a delay of the judgment impending over the Jews, or the warding off of persecutions. These different suppositions, however, do not need to be seriously confuted. They may be looked upon as antiquated, because it is only the reference of the words to the times of the Messiah that is tenable. Still it is a question whether the χρόνοι ἀποκαταστάσεως, in verse 21, and the καιροὶ ἀναψύξεως, in verse 20, be identical, or whether the former expression refers to the future, and the latter to the present. According to the fundamental ideas of the New Testament, both views considered in themselves might be entertained, for we notice a double form of representation in the doctrine of the βασιλεια τοῦ θεοῦ, of which the καιροὶ ἀναψύξεως are the realization; *first*, one according to which the kingdom of God appears as already present; *secondly*, another, according to which it appears as future. (See Comm., Part 1, at Matt. iii. 2.) But the grammatical connexion admits only the first view, which requires us to consider both expressions as the same, and as not referring to the present time. Without doubt the Apostle Peter, as well as the disciples and the whole apostolic Church, regarded the coming of Christ as near at hand, but still always as something future. If the reference of verse 20 to the present be maintained, then the words ὅπως ἂν ἔλθωσι—καὶ ἀποστείλῃ must be translated "cum venerint et Deus miserit," as Quinoel supposes. But this translation is inconsistent, not only with the particle ἂν, which is not connected with the conjunction ὅπως, except when the end is conceived as attainable only in the future, but also with the employment of ὅπως in connexion with the subjunctive mood, for it can only mean "when, as," in connexion with the indicative. (Comp. Passow's Lex. under this word, and Winer's Grammar, p. 285.) The coming of Christ, accordingly, that is, his παρουσια, is to be conceived as coinciding with the times of refreshing, and his sojourn in the heavenly world closes with his

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return to the earth for the completion of his work. The conversion of men, therefore, and the diffusion of faith in Christ, are the conditions of the speedy approach of that blessed time, a thought which occurs again in 2 Peter iii. 9. The expression occurring here, καιροὶ ἀναψύξεως, is easily explained. Life in this sinful world is conceived as a time of conflict and distress, and it is followed by rest in the kingdom of the Messiah. The phrase is only to be found in this passage of the New Testament, and it is but feeble parallels to it which the Old Testament supplies, as for example, 2 Sam. xxiii. 7. Probably it takes its origin from a comparison of the Messianic era with a Sabbath-day in the higher sense, which it is known was very current among the Jews."—Pp. 402, 403.

"As the period of the Redeemer's return, the Messianic era is again mentioned, which is here styled χρόνος ἀποκαταστάσεως παντων. This connexion of ideas occurs only here, though in Hebrews ix. 10, there is to be found the very similar expression, καιρὸς διορθώσεως. Respecting the sense of the term, however, no doubt can arise, if you keep steadily in view the relation of the Redeemer to this sinful world: Christ is the restorer of the fallen creation, and therefore ἀποκατάστασις derives from his redeeming power its peculiar meaning, viz., that of bringing back to an originally pure condition. It seems, indeed, from the connexion of the passage, as if πάντων had reference only to what the prophets have spoken, but not to the universe of existing things or circumstances in general. But the prophets have really spoken of all things; and therefore the expression ἀποκατάστασις πάντων denotes the restitution of everything. That πάντων is not to be understood as masculine, is self-evident. The substantive ἀποκατάστασις does not occur any more in the New Testament, but the verb does, being applied to physical restoration, as in Matt. xii. 13; Mark viii. 25; Luke vi. 10; and also to spiritual, as in Matt. xvii. 11; Acts i. 6."—P. 405.

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*The Theological and Literary Journal.* New York. 1851.

THIS is the twelfth number of this able journal, which, though calling itself theological and literary, might more properly be named PROPHETICAL. One of its articles we have transferred to our pages, from which our readers will see its spirit and principles. Its first article is a most elaborate review of Mr. Brown's work against Pre-Millennialism. Its tone is too sharp and severe, but its refutation of that book is most successful. We cite one passage. The reviewer is taking up that statement of Mr. B.'s in which he asserts that "doctrines are not to be built upon prophetic or symbolical Scripture." He thus proceeds:—

"This is truly a bold assault on the Word of God. By doctrines, he of course means the great realities, agencies, dispensations, events, which God has revealed as future,—such as Christ's coming; the destruction of the Antichristian powers; the resurrection and judgment of the dead; the reign of Christ and the saints during the thousand years; the conversion of the nations, the blessedness of the righteous, and the punishment of the wicked; for these are called doctrines, and are the very subjects which he has himself been discussing, and continues to discuss in the remainder of his volume. And they are subjects of *prophecy*, and are made known to us *only by prediction*. In like manner, antecedently to Christ's first coming, his birth, ministry, death, resurrection, reign, and the redemption of men by his death, were all subjects of prophecy, and were known only as predicted futurities. Yet in the face of these facts, Mr. Brown has the unparalleled rashness to allege it as 'a maxim in divinity, that doctrines are not to be built upon prophetic or symbolical Scripture,' and to aver that 'the principle is one of undoubted soundness, and of indispensable necessity as a bulwark against the abuse of figurative language.'

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But if it be so, then as the great futurities in debate,—the coming and reign of Christ, the completion and presentation of the Church, the resurrection of the holy and unholy dead, the priority or subsequence of the advent to the millennium, can only be known through the prophetic Scriptures, they of course cannot be determined by the Scriptures at all; and consequently, if any settled views of them are advanced, they must be founded, like Mr. B.'s first proposition, solely on assumption, and supported merely by assertion! A fit profession truly with which to close the bold violation of the Word of God which he has perpetrated through the whole course of his argument! But a singular fatality attends Mr. Brown. He is not only mistaken and absurd in his assumptions, sophistical in his logic, and rash and untrustworthy in the extreme in his assertions; but he cannot translate, it would seem, a simple Latin expression, without indulging his disposition to exaggerate and misrepresent. The maxim, *Theologia prophetica non est argumentativa*, which he professes to exhibit in English, does not denote at all that the great doctrines of Christ's coming, the resurrection and judgment of the holy and unholy dead, and others of which he treats in his volume, are not founded on *prophecy;* no one aware of what he was affirming would utter such a statement, as they can be known only by prophecy. The exact equivalent of that axiom in English is, 'Prophetic theology is not argumentative;' the meaning of which is, that the truths or futurities taught by prophecy, are not deductions from a different set of truths or facts previously known through some other medium; as some of the truths of natural theology, for example, are, such as the being and perfections of God; but instead, are taught directly in express and specific announcements;—a maxim that instead of enjoining, as he assumes, that the prophetic Scriptures should be set aside, and that which they reveal absolutely rejected,—requires us to take that alone as their import, which they directly and explicitly teach, and not attempt by reasoning to deduce from it a different revelation, or force it into harmony with a preconceived system."

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*Popish Darkness and Millennial Light; being Lectures delivered during Lent,* 1851. By Twelve Clergymen of the Church of England. London: J. Nisbet and Co. 1851.

Both in its prophetical and practical aspect, this volume is excellent. It is a vigorous protest against the abominations of Popery—that system of Satanic darkness; and it is a faithful testimony of twelve faithful watchmen, pointing forward to the blessed day of light which shall ere long supplant the gloom which has so long rested over earth. Among many passages that might be quoted, we select one. It is from the striking Lecture of Mr. Goodhart, on the prophetic significance of Balaam. The passage we cite contains the statement of a principle worth the consideration of our readers:—

"For many reasons, we believe there is an accomplishment of chronological prophecy on the extended scale of a year for a day. The admission of some of the Futurist School that *it is just possible* there may be *something* in this interpretation, is purely unreasonable. For either the Spirit of God intended it, or He did not. If He did so, it is essentially a part of his truth, and important to be received; if He did not, then is it all fiction and fancy, and the sooner it be discarded the better. We cannot come to the latter conclusion: therefore we adopt the former. And if the acknowledged and often very wide discrepancies in the interpretations of different Christian writers be objected, our reply is, We believe that in the manifold wisdom of God, many different lines of fulfilment may have been purposely comprehended in one statement; and therefore, that, instead of only one interpreter being right, or all being wrong, many lines

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of truth may prove to have been unfolded by the variety of interpretations; the result being fulness, rather than confusion. At the same time, however, we are *more* sure that the fulfilment of prophecy in *literal individuals* and in *literal time* is God's great purpose, and that the intensity and crisis of such fulfilment are specially the subjects of his prophetic Word. And we believe that the more the Church of Christ becomes habituated to the grammatical and *fairly* literal sense of Scripture, the more will this conviction grow amongst the saints of God, against that great day when it will be needed as a key to interpret the strangeness of the then present circumstances, and a stay for their faith while waiting for the speedily coming glory."

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*Zion's King; the Second Psalm expounded in the Lights of History and Prophecy.* By the Rev. DAVID PITCAIRN. London: J. H. Jackson, 1851.

THE *prophetical* part of this volume appears to us more satisfactory than the *historical*. While we admit that certain circumstances in David's life gave occasion to this psalm, yet we cannot but express our conviction that the attempt to apply each verse and clause of it in the first place to the literal David has not been successful. The failure appears in several of the verses, but especially in the 7th: "Thou art my son, this day have I begotten thee." This kind of interpretation requires such a lessening and lowering of the words of Scripture as almost to become painful.

In regard to the prophetical part of the volume, we feel much more satisfaction. It will be read with interest and edification by all who enter into the mind of God concerning the coming and kingdom of his Son. We do not mean to examine these chapters minutely, else we might have occasion for remark on some portions of them, but as a whole they are excellent.*

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*The Serpent in the Wilderness.* By WILLIAM TAIT, M.A., Wakefield. J. Nisbet and Co. 1851.

MAN'S mortal sickness, and the Divine cure through the crucified Son of God, are here clearly and ably illustrated. It is a book for the soul. He who has tasted that the Lord is gracious will relish its setting forth of the exceeding riches of the grace of God.

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*The Task; or, an Attempt to arrange the Principal Texts of Scripture connected with the glorious Advent of our Lord Jesus and the Millennial Reign.* London: J. Nisbet & Co.

A MOST useful little work for those beginning the study of the prophetic word.

* We do not agree with Mr. Pitcairn in several of his criticisms, but we cannot enter minutely into these. One example may suffice. At p. 61 he remarks, that the Hebrew word translated "set," or "anointed" (verse 6), "signifies not the act of anointing, but its legitimate effect." There is certainly a mistake here. The word נָסַךְ just means anointing or pouring out, and that it means the effect of anointing can only be a deduction from the context. We regret that he has followed Lowth and Fry in some of his translations. We get, no doubt, admirable hints from both of them, specially from Fry, as to the meaning of passages; but they are both so incautious in altering the text, that one can never rely on their translation.

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*The Royal Preacher : Lectures on Ecclesiastes.* By James Hamilton, D.D., F.L.S. London: J. Nisbet and Co. 1851.

In this, as in the preceding case, we must plead the late reception of the volume as our apology for not being able to enter into a fuller examination of the work. We have hastily run through it; and as we passed rapidly over its pages, found ourselves arrested once and again by the beauty and force of illustration exhibited everywhere. It is brimful of most practical and instructive matter, set forth in a style of unusual attraction and embellishment. It will, we are persuaded, wing its way into many homes and hearts that bar their doors against more plain and prosaic composition. One extract, and we leave it:—

"Seek then, my brethren, loving thoughts of God. Pray for them. Cherish them. Strive to realize his true character. Look not at the distortions drawn by the lurid fancy of superstition; look not at the dark pictures sketched by your own guilty conscience. But look at the Bible revelation. Look at Immanuel. Behold the brightness of the Father's glory—behold the Word incarnate, full of grace and truth. Surrender to the manifestation. Let your aspect towards Jehovah be the reciprocal of his aspect towards you. Look towards Jesus, and with the pleasant countenance wherewith he views his beloved Son, he will behold you, O looking transgressor! I should rather say, O justified believer! And by praise, and bright obedience, and cheerful trust, seek to augment your love to your heavenly Father. When happy thoughts come into your mind, let the thought of God come with them; and when you go into beautiful or attractive scenes, let the reconciled Presence go with you; till at last earth is suffused with heaven, and with the immortal morning spread upon the mountains death is done away and the dark valley superseded."

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*The Useful Arts: their Birth and Development.* Edited for the Young Men's Christian Association, by the Rev. Samuel Martin. London: J. Nisbet and Co. 1851.

God is allowing man to put forth his utmost power both of body and soul to regain his primitive condition and to regenerate the world that he has ruined. His efforts must of course fail. Yet it is most interesting to mark how far he can go, and to what a height he can raise himself. Nor need the Christian shrink from contemplating the "useful arts," or disparage the discoveries of science. It is both foolish and wicked to do so. If he thinks it right to disparage all scientific improvements, let him in common consistency renounce the benefit he derives from them. Let him renounce the use of railroads, of printing, of paper, of books, &c. If he is resolved to take the *benefit* of scientific discoveries, let him beware of that false and unhealthy spirituality that would despise or depreciate them. Whatever may be the abuse which man is making of these, and though in many cases they are but feeding the atheism of the natural heart, let us never forget that these discoveries of science are discoveries of *God's handiwork.* It is the "wondrous workings of Him who is perfect in knowledge" that we are thus made to see.

The book before us is well fitted to unfold these things to us. It is an admirable work. Nor will the insight which it gives into what

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man has done and can do make us disposed to ascribe praise to man, or lead us to think that he can regenerate his world, or make us long less for the coming of Him who is to make all things new.

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*The Cherubim of Glory, or Oneness of Man with God the "full Corn in the Ear;" with some illustrative Evidence of the Antiquity and the Corruptions of those Doctrines from the Nineveh Sculptures in the British Museum.* London: James Nisbet and Co. 1851.

This is a contribution to the view that the Cherubim represent the redeemed Church. It is at the same time an attempt to enlarge this truth, and to get at some one definite idea conveyed by means of this sort of symbol. The author is sometimes a little indistinct, as when he entitles one of his sections, "*The Oneness of Man with God,*" when he means the oneness of redeemed man with the God-man Christ.

He has many good remarks, and the whole tone of the book is excellent. His illustrations of the corruption of the doctrine of the Cherubim from the Nineveh sculptures are good, though they will have occurred to many who have read Layard's work and seen his engravings. The author thinks that Paul's word in Heb. ix., "the Cherubim, of which we cannot NOW speak particularly," may intimate that it is only when the seventh angel sounds, and the *Ark of the Testament* (of which ark the Cherubim formed an indispensable portion) is discovered to our view (Rev. xi. 15, 19), that the full significancy of these symbols shall be understood. It is a small book, and will repay perusal; for it breathes the sweet savour of Christ in all its pages.

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*The Greek Septuagint Version of the Old Testament according to the Vatican Edition, &c.* London: Samuel Bagster and Sons.

*The New Testament, the received Text, with selected various Readings from Griesbach, Scholz, Lachmann, and Tischendorf.* London: Samuel Bagster and Sons.

These are two singularly handsome volumes of well-printed Greek. The type of the New Testament is large and beautiful; and even that of the Septuagint, though of course somewhat smaller, is most readable and clear. There is something elegant and scholarlike about the aspect of the works, which forms no small attraction even to the common reader; while the care bestowed on the execution cannot fail to recommend them to the student.

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*Midnight Harmonies; or, Thoughts for the Season of Solitude and Sorrow.* By Octavius Winslow, M.A. London: Shaw. 1851.

Mr. Winslow speaks solemnly and tenderly. This volume may well be called a book of "thoughts for the season of solitude and sorrow." Its concluding chapter brings before us the "blessed hope" as the consummation of our comfort and joy. "Comfort one another with

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these words," said the apostle. So must the Church say to the last. To meet the Lord, and be for ever with him, must ever be the gladdening anticipation of the saint, "till the day break, and the shadows flee away."

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*The Kingdom of God: a Discourse, preached before the Synod of New Jersey, October* 17, 1849. By CHARLES K. IMBRIE. New York. 1850.

A CLEAR and well-written sketch of pre-millennial truth. Our American brethren are boldly testifying for the truth, and shaking off the crudities with which the doctrines of the kingdom have been too long connected in their country.

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*The Morning of Life; a Memoir of Miss A—, who was educated for a Nun.* By her Friend, M. M. C. M. Binns and Goodwin.

WE have not for years lighted upon a memoir of more intense interest than this. It is the record of high intellect, of exalted spirituality, and of noble decision of character. Some of its scenes are romantic (if we may apply such a word to them) in the extreme; but they are all characterized by such a simplicity, faith, and elevation of character, that we are stirred up not merely to admire, but to imitate.

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*Gospel Reminiscences in the West Indies.* By LEONARD STRONG. Binns and Goodwin.

A SIMPLE but very interesting narrative of missionary work carried on by John Meyer, in British Guiana. He was a man of faith and zeal, and his labours were blest.

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*Life reviewed and Death surveyed: a Sermon on the Death of Mr. W. Pope; with a Short Account of his Life and Death.* By JOHN COX, author of "Our Great High Priest," &c. London. 1851.

THIS little work is, like all that are sent out by Mr. Cox, fragrant with the name of Christ, not failing to exhibit him in the grace of his suffering life on earth, and in the glory of his coming kingdom. We very warmly recommend this and Mr. Cox's other writings to the notice of our readers. His Tracts are truly excellent, and well fitted for circulation.

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*The Signs of the Times which are preceding the Second Coming of Christ, &c.* By W. GOSLING. Second Edition. London: Houlston and Stoneman. 1851.

IN so far as this treatise directs the eye forward to the Lord's coming, and seeks to arouse men to prepare for it, we can speak of it with much

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satisfaction ; but in so far as it rejects the doctrine of the first resurrection, we look on it as unscriptural. It contains, however, much truth, and that of a solemn and quickening kind.

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*What is the Millennium? answered by a Selection of Texts of Holy Scripture.* Bath: Binns and Goodwin.

*A Selection of Texts bearing on the Second Advent of the Lord Jesus, &c.* Bath: Binns and Goodwin.

BOTH of the above are excellent. They are especially fitted for distribution.

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*Plain Sermons for all the Sundays and Chief Holidays, &c.* By the Rev. ARTHUR ROBERTS, M. A. In Two Volumes. London: J. Nisbet and Co. 1851.

THESE two volumes have come to hand so late that we have not had time to read them through. We have only been able to glance at a few of the Sermons. These seem to embody the "glad tidings of great joy," and (though not perhaps very fully) to point forward to the promised glory and coming of the Lord.

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# Extracts.

## ANALYSIS OF PERE LAMBERT'S WORK.

*(Continued from* page 215.*)*

### CHAP. XIV.

SCRIPTURE informs us that very soon after this second coming our Lord will establish a kingdom, with the apostles and saints for his assessors, as well as the resurrection martyrs. But whether the duration of this kingdom will be 1000 years, literally (Rev. xx. 6), or more probably prophetic years, is not revealed. Satan will be bound, and the saints enjoy a time of prosperity. An eminent holiness will prevail. Towards the end of this period of 1000 years, Satan will again be let loose, and excite war against the camp of the saints, whose cause will be espoused by Christ. The same events (Dan. ii. 44, vii. 13) are clearly predicted by that prophet of the Old Testament, in this order:—

1. The term of the Son of Man, coming in glory, cannot belong to Jesus at his incarnation.

2. The kingdom of the Son of God is not to pass into the hands of any *other* person or people.

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3. It is predicted of some Antichristian power, that it is to be exterminated by the Son of Man.

Now, if the whole of this is to be taken spiritually, there can be no difference in the reigns of Christ before and after the destruction of the Man of Sin, except that, in the latter case, the number of his subjects will be larger. The language of Daniel, so magnificent, yet so circumstantial, limits the kingdom *to being under Heaven.* Besides, when the kingdom is transferred to Heaven, the Son will submit all to the Father. (1 Cor. xv. 24.) The erection of this kingdom on earth is continually prophesied of in the Psalms (Ps. ii.), primarily indeed fulfilled (as in Acts ii. 26) in its earlier verses, but awaiting yet the fulness of completion. (Again see Ps. xlvi., lxxi.) The promises in these have not yet been made good by the incarnation: for Christ is not yet known and recognised as King to the ends of the earth; nor has the Jewish nation a pre-eminence over the rest of the world. A similar promise is recorded in Rev. ii. et sqq.; xx. 4, et sq.; and had been previously given to the apostles, in person, by the King himself (Matt. xix. 28; Luke xxii. 29): "I will not henceforth drink of this fruit of the vine, until I drink it new with you in the kingdom of my Father." The limit of 1000 years at once settles the question, that this kingdom cannot be the eternal age. Besides, He will reign ever afterwards in Heaven. Hence the prophecy specifies the 1000 years to show that it is an earthly reign. In Acts i. 6, the use of the word kingdom is remarkable. The kingdom of Israel could not mean the Christian Church, for the orders to form it had been given by Christ; nor the reign of love and righteousness, for, spiritually, that had begun. Yet Christ informed them, that they (the apostles) were not to know the time of the erection of this kingdom, about which they inquired. Hence I conclude that the question and answer alluded to an external kingdom of Israel, adorned with all spiritual gifts. Christ restrains their curiosity, but corrects not their notion of the fact. The parable in Matt. xiii. 37—44, et sq., conveys the same truth; where the kingdom represents the Church; but still this is not said, when purified, to be translated to Heaven.

Those who spiritualize the 1000 years cannot agree with one another as to when the period commences. If they fix the beginning on the day of Christ's resurrection, then the 1000 years ended in the eleventh century. If at the time of Constantine, then the end was in the fourteenth. The reign of Christ, in the hearts of the faithful of the Church, has never yet reached the infinite grandeur and extent of the promises of Scripture. Besides, during the 1000 years Satan ought to have been chained. Has this ever been the case? Has idolatry ever been abolished? (Zech. xiii. 2.) Have all ends of the earth turned to and remembered the Lord? (Ps. xxii. 27, 28.) If this 1000 years' reign began at the Ascension, how came John not to notice it in prophecy till fifty years, or more, after it had commenced? Christ's rule, when once the enemies of the Gospel and Antichrist are destroyed, will be one of love and voluntary obedience.

Objection founded on "My kingdom is not of this world" (John xviii.

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36) answered. Refer to ch. iii. for three ages or dispensations called "worlds." Pilate was then in the second age or dispensation. Christ's kingdom, as triumphant, is to be of the third. *Then* He was in humiliation. The third age is that spoken of by St. Paul, "To the angels hath he not put in subjection the world to come" (Heb. ii. 5), the new earth that we look for. The Epistle of Barnabas (which, if not his, was still written in the second century) proves that the belief of the then Church accorded with our own. Irenæus took the same view. Eusebius says most writers followed in the same belief. Justin affirms it to have been the doctrine of all the orthodox. Jerome allows that many of the Christians in his day were of that opinion. Melito of Sardis, in the book, "Hope of the Faithful," edited by Jerome, held a similar belief; which is confirmed by Lactantius, in the fourteenth century. Some of these, as the last, may have mingled some of their own notions with these views, but still the great skeleton of prophetic truths, as contended for in this work, stands out in bold relief. Now, as we approach "the end of time," we begin to see more clearly the approach of the great day; as the prophets lead us to suppose will be the case. (Jerem. xxiii. 10, xxx. 24, Dan. xii. 4.) Our successors will perhaps be clearer sighted than we, but the foundations of their views will be the same common truths, handed down from the teachers of old.

## Chap. XV.

### CHARACTER OF THE REIGN OF JESUS CHRIST ON EARTH.

1. Jesus himself will be the Sovereign and Chief on earth (Dan. vii. 13, 14, Rev. xi. 16); not dwelling, as before, in the *midst* of the people, but displaying himself to believers, as He did on Mount Tabor, at the transfiguration. The centre of the new kingdom will be the heavenly Jerusalem. (Rev. xxi. 2.) The tabernacle of God being with men always implies the presence of the Deity. (Exod. iii., viii., xix., xxv., xxix., 1 Kings viii.) But there may be many ways in which He will make himself present to his people. (Zech. xiv. 9.)

2. The next characteristic is, that the kingdom will be universal, and embrace all nations. (Dan. ii. 44, vii. 27, Psalm xxxiii., Isaiah xlix. 23.)

3. The reign will be one of eminent holiness. (Zeph. iii. 9, Isaiah lx. 21, Jerem. iii. 17.) To this our daily prayer refers, "Thy kingdom come."

4. A new covenant will be made between God and his people. (Isaiah lix. 21, Ezek. xxxvi. 25, xxxvii. 23.) Of this covenant the Jewish nation will be, as it were, the principal party, and foundation of the new empire.

5. The righteous shall be prophets, kings, and priests of the Most High. (Dan. vii. 18; Rev. i. 6, v. 10, xx. 6; Joel ii. 27.) Their prophesying will be of a large and extraordinary kind. (Jer. xxxi. 34; Isa. xi. 9.) Their knowledge will be wonderful, and the complete fulfilment of the ladder in Jacob's dream will take place. The objects of this contemplation will be the goodness, power, and wisdom of God, in creation, redemption, formation of the Church, sanctification of the

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elect, and the completion of the perfect Christ; the mysterious relations of the persons of the Holy Trinity to each other; the origin and overruling of evil; the destiny of those other numberless worlds around us. The saints will be then no longer in their infancy, requiring food for milk, but able to bear strong meat.

6. The next characteristic will be a profound peace throughout the earth (Isa. xxxii. 18; Ezek. xxxvii. 26), with a holiness and permanence, of which there has never heretofore been an instance. (Ps. lxxii.)

7th mark. Security and prosperity of every kind will be enjoyed without abuse. Moral and physical order will be re-established in the kingdom. (Isa. xlix. 23; Joel ii. 21; Malachi iii. 10.) The protection of God will be enjoyed by the saints more fully than it was enjoyed by Abraham, Solomon, and Job. Piety will then have the promise of the good things of the life that is and the life that is to come.

8th characteristic. Satan, during these years, will be chained in the bottomless pit, and his spiritual influence suspended. (Rev. xx. 1.) In Isaiah he is spoken of under the name of Leviathan. But Christ having thrown him down first from his stronghold [as prince of the power of the air; query—Tr.], *i.e.*, the stars, where he has made himself adored, will then banish him from the earth, and imprison him in the bottomless pit.

9th characteristic will be, the resurrection of the martyrs (Rev. xx. 4), who will be free from the second death, the lake of fire (into which will be thrown the reprobate, after the general resurrection), being never again to be subject to any sorrow or sin.*

Many commentators see in all this only the beatification of the souls of martyrs, and lay much stress on the word "souls." But the apostle saw them regain their bodies, when he describes them as reigning with Christ 1000 years. "The other dead lived not again." Whence it is plain that the martyrs were seen *living again*. How could this happen unless they were united to their bodies? † The raising of the saints in their bodies is proved from 1 Thess. iv. 17; 1 Cor. xv. 23. "Those," says Christ, "who are worthy of that age and the resurrection from the dead, neither marry," &c. (Luke xx. 35.) The age to come here spoken of is the third world or dispensation (see ch. iii.) when Christ shall reign on earth. The resurrection intended by our Lord is the glorious privilege of those who have lived and died for Christ; while that which takes place at the last judgment is ‡ common both to [some of—Tr.] the just and unjust.

* It would seem only natural, that as the resurrection of the martyrs will precede the descent of Christ to the earth, that this should stand at least as the *first* characteristic.

† There seems some inconsistency between what Père Lambert says here, and what he says elsewhere.

‡ This appears to be not very clearly expressed, for he has argued that the "resurrection of the just" will have taken place 1000 years before that of the unjust; but *both* will be assembled together before the *white* throne, to hear the *eternal* sentence. (Rev. xx. 11.) This, however, might admit of a question,

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To this resurrection of the just belongs the promise of our Lord:—"When, *at the time of the regeneration*, the Son of Man shall sit on his throne." (Matt. xix. 28, &c.) The time of *regeneration* is called by Christ, in Matt. xvii. 11, "the restoration of all things." [by Peter, Acts iii. 21, ἀποκαταστασις, "*restitution.*"—Tr.]; whereas, at the last judgment, "the saints will judge the world." (1 Cor. vi. 2.) [Is not this passage parallel to the promise, "I will give him power over the nations, and he shall bruise them with a rod of iron," Rev. ii. 26, 27, and to Psalm cxlix. 5—9? If so, can it be applied to the "general judgment" of Rev. xx. 11? Does it not, *in point of time*, precede even (though but slightly) the prerogative of the apostles?—Tr.] But, at the *restoration*, the apostles will have the peculiar prerogative of governing the twelve tribes. Of the change of those who will still be alive and have passed through the trials of the Infidel persecution, Scripture speaks very clearly. (1 Thess. iv. 17; 1 Cor. xv. 51.) [May it not here be questioned whether those who shall go through the anti-Christian persecution unseduced, can be the same body as the sealed 144,000? (Rev. vii. 4.) Are not the latter a different company from those that shall *then have* come out of the great tribulation (ver. 14), different in priority of reward, because excelling in intensity of faith, though not differing *in kind*? And if so, to which of these two parties do the promises apply in Rev. ii. 27, 28: "I will give him the morning star;" "I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth" (Rev. iii. 10); "when these things begin to come to pass, then lift up your head, for your redemption draweth nigh." (Luke xxi. 28.) The morning star, the being kept from the hour of universal temptation, the right to lift up the head (when the premonitory symptoms of the coming tribulation set in) can hardly, it would seem, belong to those who, from the poverty of their faith, and from allowing their lamps to go out, will have to endure the wildest horrors of the anti-Christian tribulation. It would appear, then, that the company of the 144,000 of Rev. vii. 4, and xiv. 3 (those who are peculiarly wise virgins, Rev. xiv. 4, and Matt. xxv. 7—10), have a privilege of priority of reward, which is, no doubt, in part the subject of their song, that *no one else* could learn. The harvest of Rev. xiv. 15, is conceived by many to be the result of the great tribulation. If so, then the 144,000 of ver. 3, who enjoy the priority of reward, seem to answer to the first fruits of the harvest. Should the Holy Spirit intend us to understand *this so*, *what* an object to faith and hope is here presented to us! Can this be that which St. Peter means, when he bids us "haste unto, and look out for the coming of the day of the Lord"? ...... Judicent sapientiores.—Tr.]

for those of the just, pre-eminently such, who shall have had part in the first resurrection, will be assessors with Christ; and therefore must they not have been first acquitted? and if once acquitted, can they ever again come into judgment? The *rest* of the just will therefore, it would seem, be assembled for the final sentence (in Rev. xx. 11); not those who have agonized successfully with St. Paul to attain the first resurrection.

(*To be continued.*)

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## OCEAN-TEACHINGS.

"This great and wide sea."—Ps. civ. 25.

THAT rising storm! It has awakened me;
My slumbering spirit starts to life anew;
That blinding spray-drift, how it falls upon me,
As on the weary flower the freshening dew.

That rugged rock-fringe that girds in the ocean,
And calls the foam from its translucent blue,
It seems to pour in strength into my spirit,—
Strength for endurance, strength for conflict too.

And these bright ocean-birds, these billow-rangers,
The snowy-breasted,—each a winged wave—
They tell me how to joy in storm and dangers,
Let surges whiten, or let whirlwinds rave.

And these green-stretching fields, these peaceful hollows,
That hear the tempest, but take no alarm,
Has not their placid verdure kindly taught me
The peace within when all without is storm?

And thou, keen sun-flash, through that cloud-wreath bursting,
Silvering the sea, the sward, the rock, the foam,
What light within me has thy pure gleam kindled?—
'Tis from the land of light that thou art come.

And of that time how blithely art thou telling,
When cloud and change and tempest shall take wing;
Each beam of thine prophetic of the glory,—
Creation's day-break, earth's long-promised spring.

Even thus it is, my God me daily teacheth
Sweet knowledge out of all I hear and see;
Each object has a heavenly voice within it,
Each scene, however troubled, speaks to me.

For all upon this earth is broken beauty,
Yet out of all what strange, deep lessons rise!
Each hour is giving out its heaven-sent wisdom,
A message from the sea, the shore, the skies.

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*All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.*

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THE QUARTERLY

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## Art. I.—THE CHERUBIM.

Who has not heard it said, that the blessed, holy curiosity of angels, regarding the things of our salvation, referred to in the words, "*Which things the angels desire to look into*" (1 Pet. i. 12), is expressed in terms borrowed from the position of the Cherubim over the mercy-seat? Indeed, we ought rather to ask, who has not heard it asserted that the apostle is here interpreting the Cherubim to be angels, and their attitude over the ark to express desire to see into its contents and signification? But though custom may have led us to use the words in this sense and to acquiesce in this application, is it really what the Holy Ghost meant? The writer whose pen puts down these words is *Peter*, that Peter who, along with John, ran to the sepulchre of Christ to see if, indeed, it was empty,—left empty by a risen Lord; and who heard that, ere he and his friend came, *angels* had been at that tomb. The visitors at the sepulchre "desired to look into it." It is said of John, "He stooping down and looking in, saw" (John xx. 5), the Greek word being *παρακυψας βλεπει.* It is said of Mary (ver. 11), "As she wept *she stooped down and looked into* the sepulchre," *παρεκυψεν εἰς το μνημειον.* In Luke xxiv. 12, it is told us, that Peter himself "stooping down beheld the linen clothes,"—*παρακυψας βλεπει.* Was it not, then, to such a scene as this that the apostle referred (and not at all to the Cherubim in the holy place) when he said, "Which things angels desire to look into" (*εἰς ἁ ἐπιθυμοῦσιν 'Αγγελοι παρακυψαι*)? Angels are so interested in our salvation and our Saviour, that they too were present at the sepulchre when disciples were there; and (says Peter,



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speaking by the Holy Ghost) they desire to get such glimpses as John and Mary Magdalene and I myself got of his condescending grace; they are willing to *stoop down* and look into this mystery.

This passage does not identify the *Cherubim* with *angels*, and there is no passage that does so anywhere in Scripture. Of late, attention has been frequently drawn to this subject, and discussion has led to a far less frequent use of "Cherubim and Seraphim" as angelic legions. And while the disposition to regard these symbolic beings as orders of angels, "helmed and sworded," is greatly abated; on the other hand, there has been very great unanimity of late in considering them as representing the redeemed Church. If we take *Bahr*, who has written so ably on the subject of Old Testament types, as the representative of the German mind on this subject, we shall find that at least the angelic theory is abandoned there, and everything is ready for the adoption of the view which sees in the Cherubim the redeemed Church. For the language of that writer is,—"*The cherub is such a being as, standing on the highest stage of the creaturely life, and combining in itself the most perfect kinds of creaturely life, is the most complete manifestation of God and of the divine life. It is an image of the creature in its highest form.*" Where do we discover this "creature in its highest form?" Not among angels, nor in the shadowy regions of German "ideal beings;" but in the redeemed, whom God reckons "*a kind of first-fruits of his creatures.*" (James i. 18.)

We do not intend to discuss here what has been often and ably presented by writers in the way of argument to prove that the Cherubim are *The Redeemed.* Our object is to take up some few points of this wide subject; points which others seem to have said less upon that might have been adduced. Witsius, Spencer, Carpzov, Bochart, Kirby, long since,—Hutchinsonian writers, such as Parkhurst, and general commentators, who incidentally notice the subject, such as Rosenmuller, and lexicographers, such as Gesenius and Winer,—these, and a score of others, have drawn attention to this subject and shed on it what light they possessed. But their views are in general very various; indeed, till of late years there seemed no prospect of our arriving at any tolerable agreement on the subject. As we have said, however, that view which considers the Cherubim, from their being instituted immediately after the fall, as having particular reference to man's redemption, has been gaining ground very extensively among various classes of Christian

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searchers of the Word. A small, but interesting work, published last year, "*The Doctrine of the Cherubim,*" a critical, exegetical, and practical inquiry by Mr. Smith, gives an excellent view of the state of opinion on this point; and we shall use his help in stating briefly at the outset the outline of the argument.

The first theory, that *the Cherubim* represent *Divine persons* or *attributes,* seems utterly inconsistent with the Lord's jealousy regarding his people fashioning *any likeness* of Himself. Also it is inconsistent with the Scripture mode of speaking of God "dwelling between the Cherubim;" for that expression, so often occurring, implies a distinction between the inhabiter and the inhabited. Besides, there is not anything whatever to support this view in the passages of Rev. iv. 8, and of Ezekiel; but much against it every way.

The second theory, that the Cherubim represent holy *angels,* is more plausible and less objectionable, but by no means capable of solid proof. No passage of Scripture occurs where *angels* are certainly referred to by that term; nay, never does any reference occur to angels in the least degree savouring of a resemblance to the cherubic symbol. Then, to suppose them angels is to make angels occupy a singular place of prominence in the symbolizing of God's gracious dealings in redemption: for "Cherubim" stood in the Holy of Holies; and is not this prominent position altogether unlike what angels occupy in the plain statements of the redemption-plan? Next, to suppose these symbolic figures were not *men,* is to suppose that the mercy-seat whereon they stood had more to do with angels than with us sinners. Further, would not these figures, if figures of angels, have been "likenesses of things in *heaven above?*"

But the third theory, that the *Cherubim* refer to *redeemed men,* admits of the very strongest proof. It harmonizes most beautifully *all* the passages where reference is made to Cherubim, and it sheds great light on many portions. There is nothing whatever to contradict the view, as far as we are aware, excepting the associations that lead us to cling to old opinions. What *Moses* says of the Cherubim in *Eden,* and what he says of them in the *Holy of Holies,*—what is said by Samuel, speaking of "God dwelling between the Cherubim,"—and David's words in the Psalms,*—*Ezekiel's* account of the living creatures whom he calls the Cherubim,—and

* In Psalm xviii. 10, "*He rode upon a cherub,*" we find, as we might expect, the Lord going forth with the symbol of redemption at his chariot. Our readers are aware that *Milton* understood Cherubim to be



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John's account of the four living beings in Rev. iv.,—all these are of one piece; it is *redemption* that is the theme from beginning to end. It is a minute examination of all these passages that brings us to the irresistible conviction, that in one and all, *redeemed men* are set before us in symbol. Nothing can be more satisfactory than the evidence that Moses considered, and was led by the Spirit to teach us to consider, the Cherubim in *Eden* and the Cherubim in the *Holy of Holies* as one and the same; while nothing can be more complete than the proof that *Ezekiel's* living creatures are declared to be the same, and meant to be considered as the same, as the Cherubim of the Holy of Holies in the Temple. This conclusion being reached, it requires but another step to bring us to see that John's "four living beings" are the same as Ezekiel's; and if so, then whatever he asserts of the living beings (and he asserts that they were redeemed by blood) must apply to the Cherubim of Ezekiel, Solomon, Moses, and Paradise.

We give this sketch to excite our reader's inquiry and study, if he has never before read his Bible with the view of ascertaining the truth on this matter. And now we proceed to bring forward a few remarks that have occurred to ourselves confirmatory of this view.

1. We begin with the derivation of the *word "cherub."* It would be a fruitless and tedious task to exhibit the many fanciful etymologies that have been advanced. The only one that seems entitled to regard is that which Newcome and others long ago hit upon without perceiving the real link of connexion, namely, the Chaldee כְּרַב, to plough, or engrave. Havernick (on Ezek. i.) approves of this etymology, remarking that the Syriac lexicographers give the root the same sense in their dialect,—"*secare, scalpere, formare;*" while Schultens has proved the same of the cognate Arabic root. If this be the real root, כְּרוּבִים is the Pual participle, and

angels, but we borrow from his "Paradise Lost," book vi., an illustration of this passage. He is speaking of the Son going forth to end the battle, in "the chariot of Paternal Deity." This chariot flashed thick flames, was instinct with spirit, and drawn by "*four cherubic shapes.*" When the chariot reached the scene of battle and faced the foe, at once "*the four* spread out their starry wings," and its wheels rolled on; and as the battle thickened, arrows fell and lightning glared from

"*The fourfold visag'd four.*"

If we understand these living ones are representative of *the redeemed*, instead of *angels*, we shall arrive at the idea in the Psalm. The Lord's chariot had on it, or the Lord's chariot itself was, the redeemed Church in symbol.

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signifies "*things engraved*, or carved," according to Havernick and Schultens, "*sculpta*, *γλυπτα*;" very much the same as *figures*, or artificial forms. We suggest, however, that the masculine plural being used, the proper and more precise sense is, "*persons* carved," not "*things*." Something very nearly corresponding to *symbolic figures* seems to be the radical idea of the word *cherub*; indeed, it is apparently connected with our English word "grave," and the Greek *γραφω*, to grave, or carve. In spite of all the mystery so often cast around the etymology, and the often ludicrous attempts at forcing a meaning, the above seems the plain and simple origin of the term "cherub." It is a carved, or cut-out figure, representing some person or object.

2. The *form of the Cherubim*. We go at once to Ezekiel for the full description of the fourfold form,—the face of man, ox, eagle, lion. Great has been the mystery cast round these forms. The wisdom of man, and all that is in "the human face divine;" the strength of the lion; the patience of the ox; the keen eye and soaring power of the eagle; all this, and ten times more, has been found out in the four faces as combining to set forth the perfection of the creature, or the Creator's glory in his creature's qualities. We do not dwell upon these suggestions; but we ask our readers to remember that the Cherubim appeared first in *Eden*, where Adam had lived amidst animals of every kind sporting around him and obeying his voice. What if the simple object of the figures of the lion, ox, and eagle, be to show us *man* amid the animal creation? Not *angels* in heavenly glory, not angels amid the scenes of the skies,—but *man* on earth; man amid the beasts? In order, perhaps, to prevent the mistake that Cherubim were angels, the symbol of the redeemed was chosen in this form; the face of man, associated with a world like ours,—a world where man has the *ox* beside him, the *lion* in his wilds, and the *eagle* above his head? We were once struck, in looking at a wood-cut, in the folio of *Lundius* on the holy things of the Jews; it is a side-view of one of Solomon's lavers, whereon were graven palms, and lions, and oxen, and Cherubim. *Lundius* has so drawn the figures that (unintentionally, no doubt) the idea of *man in Paradise* arises as you look at his sketch; for he has represented the *palm-trees* on each side of a figure that has the form of *man*, with the *ox* and the *lion* at the palm-trees. We cannot help thinking that the scenery of Eden is really referred to here; and that, in the case of the *original* Cherubim in Eden, when Adam looked back he would see the *face of a man amid the*

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*trees where once he roamed with lions, oxen, and eagles,* as if purposely to declare, "This speaks to thee, O Adam! This is not for angels, but for thee and thine, whose dwelling is on the earth, where the lion ranges, and the ox feeds, and the eagle soars."

3. The expression, "*The Lord of Hosts, which dwelleth between the Cherubim*" (1 Sam. iv. 4, 2; Sam. vi. 2, &c.), has great force. It is not merely a reference to the *greatness* of our God, but also to his grace. In approaching the Lord, the worshipper would not think solely of the Lord's terrible greatness; and yet, if Cherubim were *angels,* no other idea is conveyed in such expressions. But the worshipper really expresses here his sense of the Lord's *grace* also: "Thou art that God who dwellest over the hosts of heaven, and hast infinite glory there; but thou art God who also hast a redeemed people and condescendest to show *thyself dwelling among thy redeemed.*" They who used this expression saw their God full of grace, as able and willing to dwell among redeemed men as amid holy, unfallen angels on high.

4. *The position of the Cherubim* is worthy of notice. They are often spoken of thus: "*shadowing the mercy-seat;*" and Heb. ix. 5, gives that notice of their attitude as if it were important and characteristic. It is generally said, that their attitude indicates deep interest in the mercy-seat and the blood upon it; and this is true. But *their faces* toward it indicate this; and our question now specially refers to what "*the shadowing with their wings*" may mean. To us it appears to be meant to show that these Cherubim *watched over the mercy-seat as a man does over a treasure,* or as the *hen does over her brood.* This is indicated by the wings so spread over it, while the eye is eagerly fixed there also. We find the Lord, in Isa. xxxi. 5, using this image in this same sense: "As *birds flying* (over their young) so the Lord of hosts will defend Jerusalem;" and Matt. xxiii. 37, shows that this symbol of protection was in the mind of our God when speaking to us.

5. *The Cherubim were of one piece with the gold of the mercy-seat.* They were not made at all of Shittim-wood; they were wholly of gold, and of the gold that formed the lid of the ark. We quite agree with those who say that this shows forth the union between Christ and his redeemed, He being the Ark, and his redeemed resting their whole weight on Him, their feet touching his blood—which could not be said of *angels.* But there is more set forth here. The *Shittim-wood* of the ark, shew-bread-table, &c., seem to set forth,

not Christ's *human nature*, as has often been said, but *Christ's state of humiliation*. And while the *Shittim-wood*, the growth of earth, and of earth's wilderness, set forth Christ in his state of humiliation, the *gold* signified, not his Divine nature (for there is no *type* at all of what is divine), but his *state of exaltation*. It reminds us of the golden streets of new Jerusalem, and the golden harps, and the golden crowns of glory. If so, then we have here a symbol of the redeemed united to *Christ glorified;* to Christ who has obtained glory and honour for us. We are shown the redeemed on the mercy-seat arriving at the height of honour through their Lord. We see them taken from the dust and set on the throne of glory.

6. And this may suggest to us, that *the redeemed in Paradise restored* is an idea contained in the Cherubim. The Cherubim, when seen by Adam and Eve, would appear in the old Paradise beyond reach of the flaming-sword; now, was not this designed to tell of a return to what they had lost?—a return to an earth made Paradise again? It is not unlikely, surely; especially as in Solomon's Temple we have the palm-trees in such abundance on the walls, amid which (as in an earth over which waved everywhere the triumphant palm) the figures of the Cherubim appeared.

7. But this leads us to speak more at length of *Ezekiel's Cherubim*. That prophet seems to confirm this last idea regarding the connexion of these symbols with a renewed earth, or Paradise restored.

Ezekiel (c. i.) saw first of all a cloud, a great cloud, driven along by whirlwind. The Lord was in that cloud and in that whirlwind. As it came near (ver. 4) lo! a sphere of fire, a globe of the brightest light, sparkling all around. He stood gazing, when, lo! *four living beings* (ver. 5) appeared in the midst of this light, or fire, all of them *presenting the human face*. For their *front*-face was that of man (ver. 5, 6); the *front row* of faces was the human. Their feet were flat and firm (יָשָׁר); yet as a calf* feels it no trouble to skip along its pastures, so to them motion was no toil. (Ver. 7.) Their hands were inward (ver. 8), as if they were not meant for work; at least, as if that were not their special present business. Their wings (ver. 9) formed a canopy over something within;—was not this their position over the mercy-seat? Their wings were not spread out to fly. And their

* It seems strange that writers should agree so well in representing the *foot itself* as *a calf's* foot in shape and form. No; it was in its *qualities* only. The foot was probably the human foot. It is strange that this is so often overlooked.

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*faces* were (ver. 10) the ox, lion, eagle, along with man, as if to say,—Here are beings who have to do with a world where the ox feeds on its grass and works for man; and where the lion, in stately majesty, rules the forest; and where the eagle soars over the head of man, the lord of that creation. You at your plough, O man, are the kind of person meant; you, O man, whose eye cannot follow the eagle in its lofty flight, but standest on thy mountains gazing at him with delight, you are the person meant. And this *fourfold face* looks north, south, east, and west. Once more, also, they are guided in their motions by the Spirit of life. (Vers. 9, 12, 14.) It is not their own will that guides, and yet all is done with readiness and ease and pleasure. Their appearance, at the same time, is altogether glorious,—like the Lord's, as described elsewhere; like that of their Master and King the Lord Jesus. For if he is spoken of in Dan. x. as having "eyes as lamps of fire," so are theirs; if his feet in Rev. i. are spoken of as like "burning brass," so are theirs. The *beryl* colour, too, is here (ver. 15) as in Dan. x. 6.

But it is to *the wheels* that we call attention chiefly, in connexion with the Cherubim. There was a wheel at (ver. 15) each of the four faces. These wheels were of great magnitude, their rim flashed fire; and was "full of eyes." All the time this "chariot of the Cherubim" has still the Spirit for its mover (vers. 20, 21), and moves on under a very glorious sky. There is a firmament above it, clear as crystal, as pure and as marvellous as the "sea of glass" in Rev. iv. 6. In that firmament was a *throne*, with the *rainbow* ensign; and on that *throne one* sat, no other than the *Son of man*, our Lord and King.

Now, we throw out the thought rather as a subject of consideration than as a settled conviction of our own mind, but we feel led to the impression that this scene has much to do with the kingdom of the Lord and his saints. We ask our readers to inquire if indeed it can be the Spirit's purpose here to show us, in these *Cherubim* and *the wheels*, something as to the saints reigning with their Lord and governing the earth along with Him?

We have here a chariot of a sort; it is called so by the Jews, and in the book of Sirach xlix. 8, it is named "*Ἅρμα Χερουβιμ.*" Whether also 1 Chron. xxviii. 18 refers to something of this kind *accompanying the Cherubim themselves*, in Solomon's Temple, we do not stop to inquire, though it is not unlikely, since it formed part of a new revelation given to his father David. May this chariot—

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these wheels, or wheel-work forming a chariot—be intended to show how the Lord will convey his redeemed ones from place to place, over the vast extent of his dominions? If they are to be rulers and princes to Him, they must know their dominion well, and visit it often. Does, then, this chariot intimate something of the provision to be made by the Lord their King for enabling them to superintend their sphere of government, the new earth? In Song iii. 9, 10, there is mention made of *the chariot* of King Solomon for the daughters of Jerusalem, paved with love, its covering of purple, its pillars of gold, its wood of the cedars of Lebanon. Was that a similar kind to this? Was it intended for surveying the kingdom in Solomon's company? And can this chariot here be meant for the same end?

It is, of course, to be used for executing the behests of the King who is on yonder throne with the rainbow round it. In it the Cherubim go to visit and survey the new earth. That "*highway*" of which Isaiah xxxv. 8 may be for the men still in the flesh, to enable them to visit the glories of a restored earth; but *this chariot* is for the glorified, for those that are Christ's kingdom, and it may be intended to further the ends of their government. Every wheel was "*full of eyes*," as if to intimate observation and discovery; wherever the chariot moves wonders are seen, and all things are seen carefully and accurately.

The *firmament* (ver. 22) evidently corresponds to Rev. iv. 6, "sea of glass." There, seen from above, the sight that caught the eye of one looking from heaven was a pure transparent ocean at his feet; but here, to one like Ezekiel looking up, the sight was that of a pure transparent sky, awfully magnificent. Was it the sky of the New Heavens? No dark clouds, no mists or intercepting vapours, no storms, no emblem of a frown or former tokens of gloom? *Under this firmament* the Cherubim move; their wings (ver. 23) were *straight*, or *perpendicular*, for they covered their bodies with them, as a token of homage to Him that sat on the throne which they saw above them. The motion of their wings was pleasant, like "that of waters," even as their Lord's voice is said to be (Rev. i. 15); and like "the voice of the Almighty," perhaps speaking from the cloudy pillar; and, once more, "*like the noise of a host*," intimating that many voices were there; it was one only, or a few. It is the voice of the host of God; and this host is so fully obedient, that at His word, lo! they drop their wings and listen. (Vers. 24, 25.)

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They are near the throne; for vers. 26—28 describe it. It is like Exodus xxiv. 10, a scene wherein we get the Old Testament view of what reconciliation by blood was to conduct to, viz., the presence of God the King, and a place in his presence at his throne. It is not of ivory, as Solomon's, but it is of the sapphire hue; the sky itself is the throne. And *A Man* is on it! Who but the Son of man? The *rainbow* is there, round the throne, altogether as Rev. iv. 3. It is surely a scene relating to this earth of ours whereon once deluge came; but to our earth at a period when the flood is dried up, and its Noah, its true Noah, has looked forth upon it. It may be a question, though we cannot find means to settle it, whether or not the Cloud of Glory over the mercy-seat, between the Cherubim, did not *always* assume the form of the rainbow?

But it is enough, perhaps, for us to have suggested these thoughts. We notice then, further, that *this throne of glory, and the Cherubim under it,* is represented soon after as leaving Jerusalem (ch. x.), darting forth (vers. 3—5) one bright parting beam. A cherub hands out the fire of judgment. The description is then repeated of the wheel-work and the living beings, and a difficulty occurs. At ver. 14, "the first face was the *face of a cherub,*" seems strange in a description of the Cherubim; but the words are properly, "the face of *the* cherub" (כְּרוּב), as in ver. 7: "The face of the cherub which I had seen giving out the fire." The face turned toward the man clothed with linen, in giving out the fire, appears to have been the *ox-face,* because, perhaps, of the connexion of the altar-fire with the ox of sacrifice. The full departure takes place, ch. xi. 1, 22. But then, there is *a return* also. And when the return takes place in ch. xliii. 1—7, and xlviii. 35, how well the idea of the Lord and his saints reigning suits with the whole scenery will appear to all who are accustomed to advert to that subject in other prophets.

If we are at all right, then, the first chapter of Ezekiel shows us the *redeemed who are to be in the kingdom,* and the close of Ezekiel *brings them into the kingdom.* We have no more than glimpses of these truths, but they are pleasant glimpses of things which man cannot now comprehend. There is a day soon to dawn wherein we shall discover what now "eye has not seen, nor ear heard, nor the heart of man conceived."

8. One other point remains. Are Isaiah's *Seraphim* the same as *the Cherubim?* We think they are. There is but

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one reason for thinking the contrary, and it is this;—the Seraphim in Isaiah vi. have *six* wings, whereas Ezekiel's Cherubim seem to have only four. But, 1, John, in Rev. iv. 8, distinctly gives the Cherubim '*six*;' 2, and most important, Ezekiel does not say that they had not six. On the contrary, while ver. 11 describes only four, *two* covering their body and *two* stretched above their head, yet ver. 23 states that every one had "*two* to cover on this side, and *two* to cover on that side," a statement made in addition to the information that they had other wings straight under the firmament. There seems here a hint of more wings than four only.

Isaiah's *Seraphim* quite correspond, in their song, to the view given of the Cherubim and the chariot. They are anticipating "the *whole earth* full of his glory." (Ver. 3.) It may be that their name is taken from the fact of the appearance of the golden Cherubim in the Most Holy Place being so bright. The root שָׂרַף, means "*to burn*;" and the Jews have understood it as meaning "bright, or shining ones;" and though Gesenius objects to this, that the word is not used anywhere in the sense of that *burning* which has *brightness*, yet this objection is obviated if we suppose a reference to the appearance of the Cherubim under the cloud of glory. Then they would appear "*as if they burned in a furnace*" (Rev. i. 15), and might hence get this other name, "*Seraphim.*"*

It is not unworthy of our notice how far custom and mutual imitation may lead men astray, as illustrated by the Cherubim. Age after age men have consented to speak of one class of *angels* as "*Seraphim,*" because full of fire and warmth of love, whilst other *angels* are "*Cherubim,*" because fuller of the quality of wisdom. Painters have given angels wings; sculptors have made Cherubim like little infants, or winged Cupids; both alike without one vestige

* If *Teraphim* were domestic forms of the Paradisaical Cherubim, as Faber and others think, perhaps the etymology may be accepted from Havernick and others, viz., an Arabic word, תָּרַף, answering to the Greek "τερπομαι," and signifying "*delight and comfort.*" Would this, too, point back to *Eden?* It is from 1 Sam. xix. 13—16 that their resemblance to the *human form* is proved; but that passage does not prove that David considered them as lawful and not idolatrous. It only proves that Michael knew where to find them. They might be kept as mere ornaments in the house, as any of us might keep a Chinese god on the mantel-piece. At all events, we have no evidence to show that these *Teraphim* were ever anything else than idolatrous, whatsoever their source and whoever had them.

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of scriptural authority, and most men tamely follow them. Poets have found the words convenient for many purposes, and Christians have found it easier to assent to general opinion than to investigate for themselves, under the Spirit's guidance. But let us be more noble; let us be Bereans; let us be like the ancient prophets, who inquired and searched diligently. There is much yet to be gleaned, we suspect, in this field; and a recent writer may be in the right who throws out the hint, that it is to "the opening of the temple of God in heaven" (Rev. xi. 19), when *the ark* (and, of course, *its Cherubim*) will be seen, that we are to look for the full understanding of these, *the most ancient of all symbolic figures*. What a day of *revelation*, in every sense, is the day for which we long and pray, and watch and wait, when the bright morning star shall arise "*on our hearts*," as well as on our world! There is in reserve for us an enlightening of the eyes of our understanding (Ephes. i. 18), in comparison of which all our present knowledge is dim, and our discoveries imperfect, and our insight into mysteries like obscurity, and our comprehension of the truth incomplete and feeble. "*O thou that dwellest between the Cherubim, shine forth!*"

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## ART. II.—THE CHURCH'S POLE-STAR.

WHEN David Hume was groping his bewildered way amongst the mazes of the Ideal Theory, he was ever and anon startled back again out of his aberrations by the force of a faithful, unerring instinct. It might sound very well, and might savour of great profoundness, among his fellow-*savans*, that matter has no real existence, and that the vulgar imagination of its reality is unworthy the belief of grown men. But no sooner did the philosophic sceptic hear the dinner-bell, or feel a twitch of pain, than forth stalked his ideal spectre, clothed with all the substantial attributes of our common humanity,—instinct triumphed over reason (*his* reason), and proved the better logician of the two.

Somewhat analogous, as it appears to us, is the attitude of not a few Christians at the present day on the subject of "the blessed hope" of "the Lord's appearing." Following the clue of a favourite theory, the theological dialectician is found reckoning as only a vulgar delusion,—a devout imagination, the desire and expectation of the Lord's speedy

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return. But lo! the Christian suddenly awakes within him: the instincts of the "new creature" put forth their unmistakeable behests: the behest which, of all others, is at such a moment felt to be most urgent and irresistible, is the affectionate yearning of his bowels over his absent Lord. Dr. Chalmers used to say of the Wesleyan Methodists, that they were better preachers than theologians. May it not be affirmed of such a man, that *he* is a better *Christian*, a better *liver*, than theologian or dialectician? His heart is truer than his intellect,—the spiritual instinct is a sounder logician than the theological theorist.

In the one case, we appeal from Hume, the disputant, to Hume, the man. In the other case, we appeal from our brother, the dialectician, to our brother, the Christian. What are the decisions of this alone rightful arbiter we proceed briefly to inquire.

*The hope of the Lord's speedy return is an essential characteristic of a soul that loves the Lord.* That is our *first* position.

The principle is announced thus, at the close of "the Song:"—"*Make haste, my Beloved.*" Here we have a *cause* and an *effect*, linked in indissoluble sequence. What is the *cause?* A realized, felt, conscious union of heart to the Lord Jesus. That is set forth briefly, but emphatically, in the words, "My beloved." And the *effect?* A longing desire for His personal presence, and for all the Christ-glorifying developments which His advent shall introduce. That is set forth in the not less pregnant words,—"Make haste."

Of course, the effect depends, for its actual intensity in the soul, upon the actual intensity of the cause. The longing is in the exact ratio of the love.

This position we regard as an axiom, needing no demonstration.

Our *second* position is, that *hope is one of the mightiest motive-powers in the dynamics of the Christian life.*

On this scarcely less axiomatic decision of the instinct or common sense of the "new creature," we are content to quote the weighty words of Dr. Owen. "Hope," says he, "is a glorious grace, whereunto blessed effects are ascribed in the Scripture, and an effectual operation unto the supportment and consolation of believers. By it are we purified, sanctified, saved. And to sum up the whole of its excellency and efficacy, it is a principal way of the working of

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Christ as inhabiting in us; Col. i. 27,—'Christ in you is the hope of glory.'"

"But," says a well-meaning disciple, "the cross is enough for *me*. I look into the Word for what concerns Christ's sufferings, and I seek to live upon *that*."

Let Owen again be heard. "From a mistake of its nature it is," he continues, exposing this weak fallacy, "that few Christians labour after it, exercise themselves in it, or have the benefit of it. For to live by hope, they suppose, infers a state not only beneath the life of faith and all assurance in believing, but also exclusive of them. They think to hope to be saved is a condition of men who have no grounds of faith or assurance. But this is to turn a blessed fruit of the Spirit into a common affection of nature. Gospel hope is a fruit of faith, trust, and confidence. Yea, the height of the actings of all grace issues in a well-grounded hope, nor can it rise any higher. (Rom. v. 2—5.)"

Our *third* position is the following:—*As faith is influential according to the measure in which it abides in the contemplation of the proper object of faith, so hope is influential according to the measure in which it abides in the contemplation of the proper object of hope.*

The rationale of this not less axiomatic truth,—axiomatic, we mean, in the view of the exercised soul,—we cannot better expound than by another quotation from Owen. "Suppose," says he, "sundry persons engaged in a voyage unto a most remote country, wherein all of them have an apprehension that there is a place of rest and an inheritance provided for them. Under this apprehension, they all put themselves upon their voyage, to possess what is so prepared. Howbeit, some of them have only a general notion of these things, they know not distinctly concerning them, and are so busied about other affairs that they have no leisure to inquire into them, or do suppose that they cannot come unto any satisfactory knowledge of them in particular, and so are content to go on with general hopes and expectations. Others there are, who, by all possible means, acquaint themselves particularly with the nature of the climate whither they are going. Those of the first sort will be very apt to despond and faint; their general hopes will not be able to relieve them. But those who have a distinct notion and apprehension of the state of things whither they are going, and of their incomparable excellency, have always in a readiness wherewith to cheer their minds and support themselves."

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We now concentrate into a focus these three separate rays. What is that focus?

Take the *post*-millennial hypothesis. In a season of deepening gloom, like that which is brooding over the world now, what has the Post-millennialist to cheer him? *His* millennium *precedes* the advent of his Lord. And the growing rebuke and deadness of these last days seem to postpone, indefinitely, even that heralding time. Manifestly, therefore, *he* cannot lift up his head at such a season, believing that his redemption (*i. e.*, the Church's redemption as a whole) "*draweth nigh.*" The expectation of his Lord's *speedy* return to take the kingdom can have no influential place in *his* spiritual dynamics.

But take the *pre*-millennial hypothesis, and the focus is obtained at once. The Pre-millennialist is not hindered by the thickening darkness from cherishing the hope that the Lord "cometh *quickly*." *His* initiative of the "day," when the Son of man shall come in the clouds of heaven, and the saints of the Most High shall take the kingdom (Dan. vii. 13, 18), is not an indefinite millennium,—itself indefinitely distant, but the very culminating point of the abounding iniquity. And, therefore, *he* has before him the requisite *object* on which to fix his hope.

We once passed a night in the open air on the rugged mountains overhanging the Dead Sea. Darker and chiller grew each successive hour. Suddenly, about five in the morning, when the gloom and the cold were at their height, the sun rose over the mountains of Moab; and, in less than half an hour, we were rejoicing in the full blaze of an eastern sun. The initiative of the day was the night's darkest and coldest hour.

We thought that morning of a scene which had once, at the same hour, been witnessed on the Sea of Galilee. There were "toiling in rowing," amidst its tempest-tossed billows, the little company of anxious disciples. The Master was alone upon the mountain, praying. He "saw them," through the darkness, "toiling in rowing." He watched them from the mountain hour after hour, as they pulled the unwilling oar "about five-and-twenty or thirty furlongs." At length, "in the fourth watch of the night,"—at the darkest hour, and whilst the ship was labouring more and more heavily and the energies of the rowers waxed feebler and feebler,—who but the Lord in person appears at their side,—"Jesus went unto them, walking upon the sea." And what followed? "*Immediately* the ship was at the land whither they went."

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And we thought of another scene, not buried in the depths of the distant past, but hastening to its development in the not distant future. The Lord is now on "the mountain of myrrh," presenting before the throne the sweet savour of His finished work. We, the little flock, are "toiling in rowing" across the wild waves of this world's "tribulation," and encompassed by the shadows of a darkening night. The eye of our Beloved is even now upon us from the mountain; we *know* it, and that is well. But ere long—who shall say how quickly?—He will be at our side, whispering, "It is I;" the day shall then break, the shadows shall *flee away;* the Lord shall enter the Church's bark, and shall pilot it at once to its haven. We *know* this also, and that is better. "My Beloved is mine," says the Church, during the night's thickest darkness, "and I am His; He feedeth among the lilies, until the day break and the shadows flee away." And, anticipating the day-break as possibly just at hand, she hopefully, expectingly, cries,—"Turn, my Beloved, and be Thou like a roe or a young hart upon the mountains of Bethër."

"But faith," says a brother in the heat of an argumentative aberration, "defies dates; hope is not meanly dependent on mere chronology." Ah! brother, confer with thy heart here. True, as regards the past, chronology has no place in quickening thy faith. It matters not to thee whether the date be ten centuries by-past, or twenty, or a hundred, when thy Substitute died on Calvary. But, as regards the *future,* chronology, in spite of all thy reasonings, *has* a place in quickening thy hope. It is a poor spirituality which affects to unhumanize a man,—to reverse all the laws of his affections, instead of only fixing these affections on new objects. Blessed be the Lord, *He* does not demand a transcendentalism so ethereal and unapproachable. "*Surely,* I come *quickly,*" are His hope-inspiring words. Not the certainty only of the coming glory, but the *speediness* of its advent, does He announce to His afflicted people. *He* does not despise chronology in ministering to their peace and joy. It is blessed to be assured that He *shall* come; but it is doubly blessed to be assured that He cometh *quickly.* So felt the loved and loving John; and so *must* feel every leal heart which is not warped by earth-born theories. "Even so," was the responsive cry, "come, Lord Jesus."

And it is no barren tree which the Lord has thus planted. Like that tree of life, on either side of the river, which "bare twelve manner of fruits, and yielded her fruit every month," the "blessed hope" has borne its twelve manner of

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fruits, and yielded it every month, and its leaves have been for the healing of the tried believer's wounds. We devote the sequel of our article to a brief *resumé* of the leading passages in the Bible, where the "blessed hope" is urged by the Spirit as a motive to holy living and to calm enduring. It will be for the reader to decide, whether that motive occupy as large a place now in the Church's eye and heart, as it did in the days to which the examples given belong.

1. Take Tit. ii. 11—15: "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ*, who gave Himself for us," &c.

Here is a brief, but comprehensive sketch of living Christianity. The sketch is a peculiarly important one; for it is drawn by Paul to instruct the Evangelist what ought to constitute the great theme of his ministry. And what are the grand lineaments? (1.) Christ's dying love in "giving Himself for us;" (2.) Christ's design in this,—that, sin having no longer dominion over us, we should live soberly, righteously, and godly,—a peculiar people, zealous of good works; and (3.) *the attitude in which alone we can duly fulfil this design*,—"Looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." This, he informs his "son in the faith," is to preach Christ, and to live Christ. "These things," adds the apostle emphatically (ver. 15), "speak and exhort." And "these things," not other things,—not a human dilution of these things, but "these things," and in the relative proportion here assigned to each, does it not become us also to speak, and exhort, and live?

2. In 1 Thess. i. 9, 10, we find, given in another form, a still briefer sketch of the living Christian. The people to whom Paul is writing are prosperous, heavenly Christians,—"ensamples to all that believe in Macedonia and Achaia" (ver. 7),—the unceasing theme of the apostle's thanksgiving (ver. 2). What are the leading features of their character? Look at vers. 9, 10. They had turned from idols to serve the living and true God,—in other words, having welcomed a crucified Saviour (as we learn from the close of ver. 10), they had given themselves unreservedly to God's service. And their *motive* to struggle on amid the tribulation of this living martyrdom,—What is it? "*Waiting for the Son from heaven.*" (Ver. 10.)



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It is noticeable that the phrase here used to describe the "blessed hope," *admits of no possible misconstruction.* "My death," we have heard it said, "is the coming of the Lord to me." Words have no meaning, if the apostle, when he wrote of the Thessalonians "waiting for the Son from heaven," intended to affirm simply that they waited for their own death. They "waited for the Son from heaven," because His advent, they had been told, would set their Lord upon the throne. Such a consummation surely could not be effected by their death. There is in this idea not a little of spiritual selfism.

As little can the words mean that they waited for *a great outpouring of the Holy Ghost.* It is expressly asserted that they waited for the return of *the Son from heaven.* The Son is not the Holy Ghost.

2. Sometimes men argue that because the Lord Jesus said, "Lo, I am with you alway," such expressions cannot mean His personal advent. It is plain, however, that this objection, if it have any weight against His pre-millennial advent, is equally of weight against His advent at all. A person who is present cannot be said to arrive. It is contradiction in terms. No doubt the Lord is with us now, in a certain sense. He is with us by His Spirit. But the Lord Jesus in His proper person as the God-man, wearing human flesh,—a glorified humanity, is at present "in the heavens," and the heavens must retain Him till the time of the renewing. (Acts iii. 21.) Then He shall come in like manner as He went. (Acts i. 11.) It was for this that the Thessalonians waited.

3. Similar is the tone of this entire epistle. Scarcely a grace is inculcated, or a consolation offered, or a duty urged, but a like prominence is given to the same motive.

(1.) His own zeal and affection for their spiritual health,—how is this sustained and animated? Read 1 Thess. ii. 19:—"What is our hope, or joy, or crown of rejoicing? Are not even ye, *in the presence of our Lord Jesus Christ at his coming?*"

(2.) Their brotherly love towards one another,—their longings for the conversion of souls,—are these graces to be quickened? What is the motive? Read 1 Thess. iii. 12, 13:—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end He may stablish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all His saints.*"

(3.) Is the bleeding heart of a bereaved parent or child,

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or husband, or wife, or brother, or sister, to be bound up? The divine balm is the same blessed hope. "I would not have you to be ignorant, brethren (iv. 13—17), concerning them which are asleep (*i.e.*, in Christ), that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are *alive and remain unto the coming of the Lord* shall not prevent them which are asleep. For the Lord Himself shall descend," &c.; "and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together," &c. Words have lost their certainty if these words do not mean that during the lifetime of that generation the Lord *might* come; for it is to be observed, that *the advent's possible nearness* is the main element in the proffered consolation.

It is not relevant in answer to this, to refer to the warning given in the second epistle. For the whole amount of that warning is, that the day of Christ was not (as some fancied) already set in, but that an event was still to intervene. That event, so far as any terms used in describing it necessarily inferred, might be developed and completed in the lifetime of that generation; and, after it should have transpired, the advent was immediately to occur.

Surely, *if* a millennium was to intervene betwixt the fall of that coming Antichrist and the Lord's advent, *this was the place for stating it.* The fact that no such thing is hinted at proves that the advent and the fall of Antichrist were to be synchronous. No ingenuity, we are persuaded, can ever touch this position. The form of the Antichrist may vary, but there is no millennium interposed betwixt his destruction and the coming of the Lord.

(4.) Or does he stimulate them to sleepless watching, in contrast with the ease and slothfulness of a darkened and besotted world? The constraining motive is still the Lord's advent and its *possible exceeding nearness.* "Of the times and the seasons, brethren," are his words, "ye have no need that I write unto you." Why no need? Because it is a subject of little importance? No. "For yourselves know perfectly that the day of the Lord *so cometh as a thief in the night.* Therefore let us not sleep as do others, but let us *watch* and be sober." How can this mean death? It is what Paul has just been urging as the counteracting motive to sustain the bereaved under the doings of death.

But how can this be, it is objected, seeing the event for



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which these men were told eighteen centuries ago to watch has not even yet taken place? If these people had known the prophetic future fully, they could not possibly "watch."

In answer to this rather plausible objection, we should almost deem it enough to say that, whatever may be fancied about the "how it is," manifestly *so it is*. No one can doubt that the advent here intended is the personal advent of the Lord Jesus; for the language at the close of the preceding chapter admits only of one meaning. As little can any one doubt that the whole force of the admonition to *watch* depends on the *uncertainty* as to *time*, of the event there announced. Had the Thessalonians had such insight into the details of the future as to assure them that the event could not possibly occur till at least the lapse of eighteen centuries, the admonition to watch for it as something which should "so come as a thief in the night," would degenerate into inapt and pointless verbiage.

We have another reply, however, to add. It is plain that the men of that day could not possibly occupy the "standpoint," in regard to knowledge of the details of the prophetic future, which we now occupy. How, for example, could the "seals," the first four of which are generally admitted to have been fulfilled by a series of minute developments which emerged during the period of the decline of the Roman empire, possibly be interpreted by the Thessalonians? It is enough that the language was such that, *for aught they knew*, all events which must precede the advent, *might* be fulfilled within a brief space. And who shall affirm that the language is not of that description? We hold it to be an entire fallacy to shift the respective standpoints and to affirm that, because we, on our standpoint, now see that these events actually stretched over many centuries, therefore the Thessalonians, on their standpoint, must, or could, have discerned this. One event only was distinctly announced to them by Paul as necessarily anterior to the advent. That event, the rise of a special Antichrist,—special amongst the "many Antichrists" already on the scene,—might very speedily, for aught they knew, come. And then—What then? Why, the Lord should forthwith come.

Again, if the Christians of apostolic times were wrong in watching for the Lord's advent as an event which might transpire speedily, merely because *we* now know that it was not to occur for many generations, it seems to follow that *the Church never can in any age* WATCH *for the advent at all.* "Watching," is a relative term; it depends, for its meaning

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and force, upon the *uncertainty* of the event watched for; and if apostolic Christians erred in watching for the advent because it now is seen to have been then still distant,—*we* may be in the same error in watching; and, what is more, *so must every succeeding generation,* until that generation arise in whose day the event actually emerge. And what shall justify *that* generation in "watching?" According to the objector, the fact that they have gotten insight, through a right interpretation of the prophetic word, into the real time of the event. *In that case,* however, unfortunately for our objector's argument, the grace of *watching* ceases to be *possible;* for we have seen that its possibility depends on the uncertainty, as to time, of the event expected.

The alternative (according to our objector)—the only safety—appears to lie, either in being quite certain as to the prophetic time of the event before you can warrantably *watch* for it, or in not giving the event any place at all in the mind and heart till it occur. But it remains for him to show how, on either supposition, the apostolic injunction to watch could be fulfilled, or the motive thence arising have a place in the heart. This, we apprehend, is an impossibility.

(5.) So precious to Paul is the blessed hope,—so near does it lie to his heart, that, although already so prominently exhibited five times in the course of this brief letter, he cannot close without pointing their eye to it once more:— "The very God of peace" (1 Thess. v. 23, 24) "sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it." What is the idea? The glories of the "first resurrection" rise before his eye; the holy ones are seen reigning with a holy Saviour,—the Lamb's wife, arrayed in fine linen, clean and white, sitting down with the Lamb to His marriage-supper; then shall have been perfected that which concerneth them, Jesus being glorified in them, and God, the faithful God, whose will and promise was their entire sanctification, being glorified in Him. Shall not this animate to a willing mortification of every member,—to a humble, yet confiding, heartsome struggle to "follow the Lord fully?"

4. We turn for a moment to another of Paul's epistles, the First to the Corinthians,—and what place has the topic there? These also, like the Thessalonians, are prosperous Christians. "I thank my God," writes the apostle (ch. i. ver. 4), "always on your behalf, for the grace of God which is given you by Jesus Christ, that in everything ye are

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enriched, . . so that ye come behind in no gift." And what is the crowning grace? or, rather, that grace which intensifies all the others? "*Waiting for the coming*" (or *unveiling*) "*of our Lord Jesus Christ.*" (Ver. 7; also ver. 8.) How stimulating the motive! Christ Jesus holding up and sanctifying His people in anticipation of "the day" (ver. 8) when He shall present them blameless before His Father,—sitting as a refiner and purifier of silver, anxiously watching the refining process in each, and hastening to have all ready, with His own image reflected in each, against that day! Is not this, O my soul! consoling, spirit-stirring, sustaining?

Again, ch. iv. 5, he writes:—"Judge nothing before the time, *until the Lord come,* who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." The same era,—the Lord's Advent,—held conspicuously up. And for what end? He is seeking (1.) a persuasive to charity in interpreting the motives of others; and (2.) a ground of comfort under a false construction of one's own. He finds both in the advent-era; it is preeminently a season of the revelation of the secrets of men. The hypocrite may be safely left in Christ's hand, *He* will sorely enough visit him on "that day." And the calumniated saint may calmly hasten on,—the day is not far distant when his motives shall be all transparent, and he shall receive praise of God. An example this, let it be remarked in passing,—and the remark is applicable to numberless other passages,—of the variety of aspects under which the era introduced by the advent is presented; the feature here in point being the feature of judgment—it alone is introduced.

A still more striking passage occurs in this epistle, ch. xi. ver. 26. Paul has been "delivering" the divine warrant for the supper. "This do," are the Lord's affecting words, as each of the two emblems of His suffering is given, "*in remembrance of me.*" For a while He is to be personally absent; but in "a little while" He comes again,—comes to receive them to His glory, not singly and piecemeal at their death, but collectively as a whole, when, in the regeneration, or renewing time, He sits on the throne of His glory (His own throne,—at present He is on His Father's throne;—compare Rev. iii. 21, with Matt. xix. 28). Meanwhile He leaves this touching token of His unchanging love,—this silent remembrancer of a returning Lord. And this was well understood by the Church in those days. Each man who at the table handled and tasted the emblems had his eye upon

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the advent of the living and literal Saviour. "As often," is the apostle's remarkable commentary, "as ye eat this bread and drink this cup, ye do show the Lord's death *till He come*" (*i.e.*, in the expectation of His coming). No wonder they sat so joyfully at the table in those days, and that they rose from it to "pay their vows" in the presence of a rebuked and astonished world. With one eye on Christ crucified ("His death"), they had on "the breast-plate of faith and love;" with the other on Christ glorified and on the hastening era of His reign ("till He come"), they had "for a helmet the hope of salvation." Such men must overcome. What a pattern for communion-seasons!

Or look at the remarkable fifteenth chapter. Under what aspect is the "blessed hope" presented? Resurrection glory for the saints who are asleep; the "clothing-upon" with the "incorruptible" for those who "are alive and remain;" and this introduced by the Lord's advent (ver. 23), and followed by the millennial joy. (Ver. 54, compared with Isa. xxv. 8.) And what are the graces which the Spirit designs shall thus be quickened? "*Therefore*, my beloved brethren" (are Paul's words, ver. 58), "be ye stedfast, unmoveable, always abounding in the work of the Lord." The very graces which of all others the earnest Christian feels daily to be in most urgent need of a new impulse. Let the eye, however, be fixed steadily on such a scene, and see it to be drawing near,—then is it possible that the hand shall grow weary in well-doing, or the heart be shrivelled into niggardliness?

5. Or turn we to another letter by the same apostle, that to the *Philippians*,—and in naming these successive epistles, we proceed very much at random,—we find the same golden thread inwoven with the texture of his thoughts. For example:—

(1.) In ch. iii., vers. 20, 21, he writes: "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body," &c. To what does the "for" relate? What is the grace which this hope is fitted to feed? The grace is twofold, as we learn from the preceding context.

[1.] The predominant grace is "pressing on towards the mark." Shall not that be stimulated by the hope of the Lord's speedy arrival to award the crown? This is "that for which I was apprehended of Christ Jesus:" shall not I "follow after" all the more eagerly, that I may apprehend it, the nearer at hand I believe the apprehending to be?

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But does not my death instal me in the glory? Paul did not think so. For in 2 Tim. iv. 6—8, what do we find him writing? He is personally on the eve of his departure, and yet he looks for his crown,—not then, but "at that day,"—the day of Christ's "appearing."

[2.] The grace next in Paul's mind is the grace of *Christian union*. He is urging forbearance and love amongst the brethren, who, though not quite at one on some doctrinal details, are yet hastening on to the same glory. The harmony he seems to find not very easy of accomplishment. There are men (we gather from vers. 15—17) who, more anxious about the body's form and dress than about the breathings of the living soul, stand apart from all who, whatever be their graces, have not attained to *their* outward pattern. How does Paul deal with such? No attempt at disputation, or a forced uniformity;—*that* he knows might only widen the breach. But reckoning on the men's right-heartedness towards the Lord, he exhibits to them a descending Saviour,—"the gathering together" to Him of His saints,—their reign on one common throne in fellowship with their common King; he brings them into the very presence of that reality, and displays it as possibly near at hand. And what is the result? The stickler, in felt contact with "the substance" of this "hoped-for" glory, and beholding the eye of the Lord Jesus complacently resting in love upon all, is shamed out of his separatism, and draws near to his holy, though in some respects erring brother, and both press forward in the race with one heart and one soul.

(2.) Or take Phil. iv. 5: "The Lord is at hand." Here, again, is the "blessed hope." Mark the grace to which it urges. The fourth and fifth verses, though apparently made up of three isolated sentences, are, in reality, three links of one chain. "Rejoice in the Lord alway," writes Paul; "and again I say, rejoice." Set your heart on the Lord as your portion; never let your heart be off Him; let God be the one and continual object of its joy. The result of this will be "moderation,"—a yielding, ungrasping spirit (as the word properly means),—a gentleness which will rather suffer wrong than scramble about the things of earth: such scrambling may befit the world, which has only earth for its portion. But you have another portion,—that portion will soon be enjoyed, not in foretaste and earnest only, as now, but in full and undisturbed possession,—"*The Lord is at hand.*" *Therefore*, "let your *moderation* be known unto all men:" let none mistake or misunderstand you: let them

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know that you do not think it worth your while to scramble with them, for your Lord is just at the door. No vain theorizing here. The "blessed hope" *speaks home*,—home to the merchant in his counting-room, to the shopkeeper at his counter, to the mechanic in his workshop, to the huckster at his stall. And oh! it had saved the Church many a just reproach, and the Church's Lord many a cruel wound, if, looking to this hope, and realizing a nearly approaching Lord, Christians had been thus constrained, in their every-day transactions, to *let all men know their moderation.*

6. In the Epistles to Timothy, again, what have we?

(1.) In the first Epistle, after directing the youthful minister as to the discharge of his momentous work, he sums up and enforces the whole in these solemn words, chap. vi., vers. 13, 14: "I give thee charge in the sight of God," &c., "that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords."

(2.) And in the second Epistle, i. 12: "I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." And ver. 18: "The Lord grant unto him that he may find mercy of the Lord in that day." And ii. 12: "If we suffer with him, we shall also reign with him."

(3.) The epistle is wound up thus:—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, and out of season," &c. And again, at ver. 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also who love his appearing." What a motive to the minister of Christ! What a stimulus to be "instant," regardless of his own ease, or of the little conventional awkwardnesses which so often in society hinder plain dealing with men about their souls! Why, the Lord is just at hand. The door is just about to be shut. An ungodly generation is just about to be abandoned. Let this be realized,—and when shall I deem it "out of season" to "reprove, rebuke, exhort, with all long-suffering and doctrine?" Ah! the "out of seasons" would be marvellously few: God's "in season" and man's "in season" would more strictly harmonize.

We know not in all the Word a scene more touching than

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is before us in this closing appeal. The hoary warrior is just quitting the field: he is leaving behind him other combatants on whom the struggle against Amalek shall now devolve: yearning over souls, and yearning still more longingly over the glory of his Lord, he anxiously labours to initiate Timothy and his fellow-soldiers into the grand secret of his own prowess and stedfast endurance. The secret is evolved glowingly and earnestly in the passage just noted,—from ver. 1 to ver. 8. The charge opens and is shut up with one constraining theme: that theme is "the blessed hope." Could Timothy's be other than an earnest ministry? Would Timothy be ashamed to proclaim the impending nearness of "that day?"

7. Time would fail us to follow out this theme in its details.

(1.) We might appeal to the *Epistles of Peter*,—we should find him (1 Pet. i. 7) comforting the brethren, "in heaviness through manifold temptations," with the same hope of "the appearing of Jesus Christ;" at ver. 13, urging them to "gird up the loins of their mind, to be sober, and hope to the end, for the grace which should be brought unto them at the revelation of Jesus Christ;" at iv. 7, announcing "the end of all things" to be "at hand," and charging them therefore to "be sober and watch unto prayer;" whilst, at ver. 13, because of Christ's glory then to be revealed, he summons them to the still higher attainment of rejoicing even in the most fiery trial. And in the *second Epistle*, we should follow the holy man,—also, like Paul, on the very eve of his departure,—reverting (i. 16—19), in all the enthusiasm of a still freshening hope, to the Tabor-glimpse he had gotten, on that wondrous day, of "the power and coming of our Lord Jesus Christ," and cautioning the Church to beware of losing sight, for a moment, of the light hung out in "the sure word of prophecy" to illumine the "dark place" with the hope of the coming day; and at iii. 11—15, after he had again spread out, in still larger amplitude, at once the solemnities of the advent-era and its possible nearness, on the one hand pleading with believers to be diligent and growingly holy, as befitteth persons "looking for and hasting unto the coming of the day of God," and on the other hand, imploring the ungodly, even with tears, not to pervert into an occasion of scoffing or of false security that long-suffering which still postpones the advent in the hope it may be unto them "salvation."*

* "Without doubt," writes Olshausen, in his "Biblical Commentary," "the Apostle Peter, as well as the disciples and the whole Apostolic

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(2.) We might appeal to the *Epistle of James,*—we should find him summing up his eminently practical counsels by pressing home the same constraining motive (v. 7, 8): "Be patient therefore, brethren, unto the coming of the Lord . . . stablish your hearts; for the coming of the Lord draweth nigh."

(3.) We might appeal to the epistles of the remaining member of the Tabor-triumvirate, the beloved disciple John;—we should find him, as his gentle spirit was grieved (1 John ii. 18) by the already blighting mildew of the "Antichrists" of the "last time," stimulating (ver. 28) his "little children" to unswerving stedfastness by the invigorating motive that ere long the waster of God's heritage should be summarily arrested, and the heritage itself be comforted by the Lord's personal appearing; and again (iii. 3), as he rejoiced in the marvellous dignity of sonship to which they had been raised, and as he looked forward with delight to the era when, though, like the elder brother, unrecognised strangers on the earth now, they should at His coming behold His glory,—see Him as He is, holding forth "this hope" as the mightiest of all motives to a holy and self-mortifying and flesh-crucifying walk: "Every man who hath this hope in him purifieth himself even as He is pure."

(4.) We might appeal to the words of the great Preacher,—of Him who spake as one having authority,—we should find pervading His entire ministrations a tone precisely similar.

For example, we might take our place in the little home-circle of His disciples, and we should hear Him affectionately urging upon them, in all possible varieties of illustration (*e.g.*, the parables of the ten virgins and of the importunate widow), the necessity of watching sleeplessly and unfaintingly for the day of His appearing.

Or we might stand at His side, as there came to Him week after week scribes and Pharisees,—the respectable and orthodox, but whole-hearted formalists of the day,—questioning Him concerning "the kingdom," and we should hear Him solemnly yet tenderly counselling them, and, through them, every succeeding generation of formalists, not to be lured into delay in fleeing into the hiding-place by any delusive expectation of a previous "sign" or note of warning; for, as it had been in the days of Noah and of Lot, when the doom came unexpectedly upon a sleeping world and a sleeping city, so should it be "in the day when the Son of man is

Church, regarded the coming of Christ as near at hand." If *they* did so, much more surely may *we*.

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revealed" (Luke xvii. 20—30),—no previous millennium, but all growing worse and worse.

Or, translated in spirit to Patmos, we might listen to those wondrous sermons preached by the Lord Jesus from His glory,—preached, in the first instance, to the seven Churches of Asia, but really to all "the Churches" of the "last time,"—we should find, that whatever be the Church's or the individual's particular state,—whether backsliding, like Ephesus,—or "rich," amidst abounding outward "poverty," like Smyrna,—or "contending earnestly" in the face of the sore tribulation of a chosen "seat" of Satan, like Pergamos,—or growing in grace, in love, in service, like Thyatira,—or living on the husks of "a name," like the mass of the professors of Sardis,—or walking with undefiled garments, like the "few names" surviving there,—or keeping with "a little strength" His word, and not denying His name, like the faithful Philadelphians,—or sunk into lukewarm apathy, like the Laodiceans, dreaming complacently of peace when on the very edge of an undone eternity, but not yet conclusively abandoned; on the contrary, "counselled" to open the door to a waiting Saviour,—the Lord in every instance drew at once His encouragements and His warnings mainly from the same grand theme,—His own personal coming and the doings of that longed-for "day." (Take, as a specimen, Rev. ii. 25—27.)

(5.) Or, finally, we might appeal to those divine transcripts of the Church's inner-life,—the *Psalms* and the *Song*,—and we should find (*e.g.*, Ps. ii., xxiv., l., lxviii., xcvi., xcvii., xcviii., cii., ciii., civ.; and the Song, *passim*), that, whilst there is already experienced the blessedness of a realized *title* to the inheritance, through "Christ made of God unto us *righteousness*," as well as a growing *fitness* for it, through "Christ made of God unto us *sanctification*," there is throughout, not only a longing desire, but a confident expectation of the speedy *possession* of it, through "Christ made of God unto us *redemption*" (compare Eph. i. 14, "until the redemption of the purchased possession;"—ἀπολυτρωσις is the word in both cases), that consummation being invariably associated with the Lord's literal presence; and we should find that this hope, more triumphantly than aught else, stimulates the Church into that "joy of the Lord," which, whether in doing or in enduring, is its "strength."

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## Art. III.—THE REDEEMED INHERITANCE, AND ITS RIGHTFUL OWNER.

Passing by the Royal Exchange, I observed that the large letters which are affixed in front of that noble edifice were taken down and placed under the portico. I was afterwards informed that this was done in order that they might be illuminated and replaced. A glance at one of the words, the word "fulness," led me to ruminate upon the well-known text in Psalm xxiv. 1, "The earth is the Lord's, and the fulness thereof;" and I was impressed with the majesty and comprehensiveness of the sentence. I also called to mind that it was at the suggestion of the Prince-Consort that these words were placed in such a conspicuous situation, and that the same noble personage had caused the same impressive sentence to be printed on the cover of the Catalogue of the Great Exhibition. While musing upon these points, the inquiry arose in the mind, "Is it so?" and this inquiry assumed a twofold form. First, is the application of this Scripture correct, or in agreement with the mind of God? Secondly, do the actions of men accord with the acknowledgment here made?

It is an ungracious task to approach a subject with the language of inquiry, which is already calling forth that of eulogy, or to utter a word of admonition where nothing is heard but exclamations of admiration. But still, such inquiries and admonitions may be necessary, and it may be true wisdom to give heed to them.

Let us, then, in a spirit of reverence for truth, and with earnest prayer to God, attend to the first question. Is the meaning usually attached to the first verse of the twenty-fourth Psalm the true one? This text is used as a testimony to the existence of God,—to his power as the great Creator,—his goodness as a God of providence,—and his wisdom as the Author of all man's inventive skill and productive power. Those who have inscribed the words where they are, wish them, I suppose, to be considered as saying on their behalf, "Thou, Lord, hast founded all, and filled all, and we acknowledge thee as the great Father of this goodly universe. The earth, with all it contains, is thine, and we own thee as its proprietor."

All this is true and good. No one wishes to dispute these facts, and it is meet and right to acknowledge them. The quotation of Ps. xxiv. 1, by the apostle in 1 Cor. x. 26—28,

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not only proves all this, but proves also that the passage is applicable to the Lord Jesus, into whose blessed hands all things are given; who is "Lord of all, and Lord over all;" and by whose glorious mediation all things are spared for man's use generally, and are sanctified specially for their benefit who are his brethren, and who shall be joint possessors with him of all things: "For all things are yours, whether the world, or life, or death; and ye are Christ's, and Christ is God's." (1 Cor. iii. 22, 23.)

But the question still returns,—although this is *a* meaning, and contains a glorious fact,—yet is it *the* meaning of this passage? Is the truth taught us by this psalm nothing more than that God is the Creator and Governor of the world? that all things belong to Him by right of creation, and that He overrules all times and events? Are these the truths God is *here* teaching? In other words, is this passage *declarative* or *prophetic?* Does it describe what *now is,* or what *is to be?* Does it bring before us the present confused and disorganized world, *overruled* by that great and holy Being whose *authority* is generally disowned,—or "*the world to come,*" where all shall be order and beauty, and where "God shall be all in all?" There is every reason, I think, to conclude that this psalm describes the latter and not the former condition of this earth; and, consequently, to confine this sublime declaration to the present state of things, is to mistake God's meaning and to come short of his design. Much, very much harm results from applying to the present period those passages of Scripture which refer to the future. By such a procedure a false sense of security is induced, the eye of hope is dimmed, and the reader is, in a great measure, cut off from sympathy with God in that subject of which he hath spoken.

The twenty-fourth Psalm is one which unquestionably refers to "Messiah the Prince." It describes him as the possessor of all things, by whom and for whom all things were created (vers. 1, 2),—as the worthy ONE; and the *only* worthy ONE of all the human family who, on the ground of perfect personal righteousness, can claim to "ascend the hill of the Lord and stand in his holy place," He having "glorified God on the earth, and finished the work given him to do." (Vers. 3—5.) He who hath done all this, whose right it is to enter heaven and take possession of his Father's house and his Father's throne, hath done all as the head of a chosen race; who, being predestinated to be conformed to Him, having been given to Him and sanctified by his blood,

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are counted to the Lord for a generation. (Ver. 6, compared with Ps. xxii. 30.) The Lord Jesus is the leader and forerunner of his people in tribulation, in grace, and in glory.

The closing words of the psalm before us are peculiarly sublime; and when listened to with a believing and loving ear, the heart of the listener is filled with rapturous wonder, holy joy, and lively hope. A triumphant Conqueror, a glorious King appears; He enters the everlasting doors, and takes possession of a kingdom which cannot be moved. He is welcomed by Him who said with Divine delight, "Who is this that engageth his heart to approach unto me?" (Jer. xxx. 21), and "Thy throne, O God, is for ever and ever." (Ps. xlv. 6.) He is enthroned amidst the joyful acclamations of all holy and redeemed beings, for "when God bringeth again the first-begotten into the world, he will say, Let *all* the angels of God worship him." (Heb. i. 6.) Then will they sing in responsive choirs, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. The Lord of hosts, he is the King of glory."

That this sublime passage did not receive its full accomplishment when Christ ascended from Mount Olivet, seems evident from the fact, that after that event the apostle says, "We see not yet all things put under him." (Heb. ii. 8.) The earth, with its fulness, is not yet his. His name, as the glorious ADON, is not yet excellent in all the earth, although he hath set his glory above the heavens. (Ps. viii. 1.) When "he comes in his own glory," and "sits upon the throne of his glory" (Matt. xxv. 31), he will be revealed as "the King of glory," victorious over all his foes (Rev. xix. 16), "KING OF KINGS, AND LORD OF LORDS;" and his people, who in all ages have been conformed to Him in suffering and service, will become the denizens of his glorious and everlasting kingdom.

*Then* the earth will be indeed "the Lord's, and the fulness thereof; the world, and they that dwell therein." It will be filled with the knowledge of the Lord, and with the glory of the Lord, as the waters cover the sea. Then "Jehovah will be King over all the earth; in that day there shall be one Lord, and his name one." A careful comparison of Psalm xxiv. 1, 2, with those passages just cited, and also with the 93d, 96th, 97th, 98th, and 99th Psalms will, I think, lead to the conclusion, that the two verses under consideration are prophetic of "the times of the restitution of all things."

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Observe, it is not only said that "the *earth* is the Lord's, and the fulness thereof," but also "the world, and they *that dwell therein.*" Creation will then be renewed, it will be delivered from the curse. The earth shall yield her increase; the world shall exhibit a glorious fulness; and all shall be used for God, and God owned in all, on the ground of this long-expected renewal (Rom. viii. 19—22),—expected because promised. Creation is commanded to rejoice when the Lord cometh. The heavens, the earth, the sea, the fields, the floods, the trees of the wood, are all exhorted "to sing out at the presence of the Lord." (Psa. xcviii. 11—13.) Then will be fulfilled what is written in that sublime ode, so descriptive of creation's beauties and the Creator's glories: "Thou sendest forth thy Spirit, they are created: and Thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works." (Psa. civ. 30, 31.)

Then shall man also, for whose sake creation was cursed, —man, the defier of heaven and the defiler of earth,—fallen and filthy man,—shall become, in the highest and noblest sense, "*the Lord's.*" God's will shall then be done on earth as it is done in heaven. Man will no longer "say to the Almighty, Depart;" and God will no more be constrained to say, "Ye are not my people." "God will rest in his love, and rejoice over his people with singing;" and man will say to his fellow-man, and nation will exclaim to nation, "O come, let us worship and bow down; let us kneel before the Lord our Maker, for we are the people of his pasture and the sheep of his hand." Thus shall nature be renovated and man be renewed, and the whole world, with its fulness, be presented by the redeeming Son to the living Father as a glorious trophy of His power to save. Then will He be seen to be "the Lord of hosts, mighty in battle." That great conflict described so frequently and minutely in God's Word (Isa. lxiii. 1—3; Psa. ii.; Zech. xiv.; Rev. xix.) will then have been fought; all principality and power put down; Satan's head bruised; and death swallowed up in victory. The anti-typical David, victorious over all enemies, shall ascend with gladness to the long-promised throne, "His own throne," and all the companions of his tribulation shall share His triumphs, enter into His joy, and participate in His inheritance.

Concerning this restored and stable state of things, it is written, in Psalm xxiv., 2d verse, "For He hath founded it upon the seas, and established it UPON THE FLOODS." If

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Psa. xciii. 3, 4; Psa. xlvi. 1, 2; Isa. xvii. 12; Dan. vii. 2, 3; and particularly Rev. xvii. 5, are studied in connexion with this verse, it will, I think, appear evident that the reference is not to natural, but symbolic floods; and that the great truth here taught is, what various passages of Scripture plainly assert,—that God's everlasting kingdom will be founded upon the ruins of all earthly sovereignties, which must all be displaced to make way for it. The scene, or platform of the kingdom of God, will be where the floods of ungodly men and tumultuous nations once tossed their wild waves. It will thus be *recovered territory*, won back from what seemed doomed to be the perpetual domain of the ocean of sin. How striking and how beautiful is the contrast in Daniel vii. 17, 18, when viewed in this light: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." We are also taught that this kingdom will be founded in spite of all the opposition made by those who bind themselves together against the Lord and against His Christ. Looking at these enemies of God, and at their efforts, as described in Psa. ii., one may exclaim, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves," but vain is their opposition. "The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." In a similar strain the prophet Isaiah speaks, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." (Isa. vii. 12, 13.)

But this awful preliminary work has not *yet* been done, and therefore, in the prophetic sense of the words, *the earth is not yet the Lord's*, nor are they who dwell therein his people. Voices in heaven have not yet been heard proclaiming "the kingdoms of this world are become the kingdoms of our Lord and of His Christ." The time is not yet come for that anthem to be sung which shall be louder than the thunder's mightiest tones and ocean's loudest roar combined; yet sweet as "harpers harping with their harps," "Alleluia, for the Lord God omnipotent reigneth." God does not now reign in the sense which this song celebrates. That kingdom is



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not come for which the Church has prayed so long. The fulness of the earth is not yet devoted to God, nor hath the earth such a fulness to be devoted as it will have, when "the times of refreshing shall come from the presence of the Lord." Satan is still the prince of this world, its god, and its king. The Lord Jesus, its rightful Sovereign, is still rejected; and God, the Creator and Preserver of all, unknown to, or unacknowledged by the vast proportion of earth's population. The earth is not yet founded as it will be. (Psa. lxxxix. 11—13.) The world is not stablished that it cannot be moved. (Psa. xciii. 1.) It is now all disjointed and out of place. The faithful and true witness testifies, "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." (Psa. lxxvii. 3.) Before it is founded and established it must be dissolved still more. Such passages as the following have yet to be made good: "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." (Isa. xxiv. 18, 19.) "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." (Psa. xliv. 6.) "Yet once more, I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. xii. 26, 27.) O it is a great and terrible day of which these and many like Scriptures speak. And though men may say, "Where is the promise of His coming? . . All things continue as they were;" yet the day of the Lord will come; the day of melting and re-casting; the day of dissolving and of re-union; the day of destruction and of deliverance. And blessed are they "whose hearts are not overcharged with surfeiting and drunkenness and the cares of this life," but who stand with girded loins looking for the blessed hope, and receiving, while communing with Him, a "kingdom which cannot be moved."

Let us now propose the second question, and inquire *how far do the actions of men agree with their own acknowledgment?* The front of the Royal Exchange, and the cover of the Catalogue of the Great Exhibition, are made to herald forth God's supremacy and man's subjection; to declare that God is the proprietor of all, and that man possesses nothing; that God is a Sovereign, and that man is a steward. This is well, as far as it goes, and is a thousand times better than the fearful state of things which obtained in a neighbouring nation, when God was rejected, fortune enthroned, and the

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Bible trodden under foot. It is also a cause for rejoicing, that thousands in all classes of society delight to acknowledge God in all things, and to trace His hand in all events. But still the question returns,—Do men generally feel the force of the acknowledgment professedly made in these words? Do the merchant-princes who crowd the Royal Exchange act as in God's sight? Do they show to all around that they are influenced by the glorious words which may meet their eyes every day, if they will but lift them up from earth to heaven? Do they, by a course of unselfish and upright conduct, give a key-note worthy of being responded to throughout the commercial world? Are they aiming to answer in some goodly measure to the description which is found a verse or two below their adopted motto—" He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully?" If they *adopt* the holy motto on their noble building, they *say* well,—But whom do they *serve*, God or Mammon? If they serve the latter, then are the words an idle compliment, which God will not accept.

Again,—Do those myriads who visit the Great Exhibition find other things in agreement with the glorious motto on the cover of the book which they carry in their hands? Are they reminded, by the manner in which the whole affair is managed, by the objects and things exhibited, and by the position assigned to them, that the promoters and conductors of the Great Exhibition *habitually* acknowledge God in the affair? Is the motto on the book, and are the prayers at the opening, things which stand alone and distinct from all beside? Is God's glory, or man's greatness, most prominent here? God's name is used, His right is acknowledged,—Is His will consulted, His authority reverenced, His Word obeyed? If it be so, what meaneth much that we see around us? Can God be pleased when art employs her highest skill to perpetuate the memory of Heathenism, or to deck with beauty that most hateful and destructive sorceress, Popish superstition? Surely it seems rather anomalous for *Christian* prayers to be breathed over *Heathen* statues, and *Protestant* hymns sung amidst *Popish* trumpery! Is there not some reason to fear that while we acknowledge God in word, He may say to us, " This people draweth near to me with the mouth and honoureth me with the lip, but their heart is far from me." It is well to shun all profanity and contempt of God, but we should also tremble at hypocrisy and formality. It is a solemn fact, that just before God swept away the Jews from



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their own land, first by the Babylonians, and next by the Romans, they were very strict in outward services and general acknowledgments of God. The great charge brought against them was, that the heart was not with Him; that those "who with their mouth showed much love were given to covetousness" (Ezek. xxxiii. 31); and that they trusted to their forms and ceremonies instead of leaning on the living God. (Isa. i. 10—18.)

Is there not reason to fear that the great danger of the present day is "a form of godliness and a denial of the power?" This, we are told, will be a characteristic of "the last days," and against this we do well to watch. Another description found in the same catalogue is, "lovers of pleasure more (or rather) than lovers of God." Here also this present generation are in great danger. The Crystal Palace is undoubtedly a place of pleasure, and many there are who love it only *on that account;* and many think that there can be no harm or danger in loving it, because nearly all persons approve, and many among the good and pious consider it as the beginning of a new and glorious era. Without indulging in general censures and gloomy fears, or saying a word to dissuade any one from going to look at this triumph of science,—this wondrous collection of earth's treasures, a fear may be expressed lest the present excitement should vitiate the taste of Christians,—produce a dissipated state of mind among the people,—create a thirst for change and novelty and show,—indispose the mind for spiritual things,—tend to magnify this present evil world, and to hide from view the awful words of God concerning the dark future that is impending. It sounds rather strange to hear good men utter such language as the following:—"Philosophers and politicians and social economists are all regarding the Exhibition as constituting the beginning of a new era and of better times, and as embodying in itself something like a prophecy of a brightened and improved future for the nations." "From such a lesson it is hoped and expected that the crowds will disperse wiser and better, more loving and more fraternal, and that a basis will be laid for such future peaceful and profitable intercourse as shall render war *an utter impossibility.*" * It is no use to delude ourselves with expectations unwarranted by the Word of God. Hope must have some ground to rest upon. The reason for a Christian's hope is found, not in man's doings, but in God's sayings,—not on

* "The Royal Exchange and Palace of Industry."—*Religious Tract Society.*

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present appearances, but on the sure word of prophecy. That a time of universal peace and fraternal love will surely come we cannot doubt, but *how* it will come we have already, in some measure, been instructed. Alas! what throes of anguish must precede the birth of this glorious era. The world is filled with apostate Churches and tyrannical kingdoms; against these and that great master-spirit of evil who presides over them, and who energizes throughout the whole, God's most terrible threatenings are levelled. These words of vengeance are many and weighty, and none of them can fall to the ground. But, notwithstanding all God's declarations, men will continue to say, "Peace and safety, until sudden destruction shall come upon them, *and they shall not escape*." (1 Thess. v.) Those who believe in these threatenings, who look for the storm before the calm,—"the day of vengeance," before "the year of the redeemed,"—can truly say, with the weeping prophet, "I have not desired the woeful day, O Lord, thou knowest." But though they do not,—cannot *desire* it, and would do all in their power, by prayer and Christian effort, to avert coming evil and turn sinners to God, yet they dare not disbelieve words so often repeated, and which are always placed by God Himself in connexion with the promises of coming glory. Though we are expectants, we are not prophets; and a firm belief in coming judgments should not make us thankless as regards God's temporal mercies, or heedless of life's relationships, or insensible to the beauties of God's creation and the productions of human genius; but certainly this belief *should* wean from earth as a portion, produce watchfulness of spirit, and endear the cross and coming of Jesus; the one our glorious remedy, the other our blessed hope.

Having examined the words of the Psalmist in connexion with the two questions at first proposed, I can but conclude that the popular application of this passage is not in agreement with its primary meaning; and also that man's conduct generally is not in correspondence with his own acknowledgment. Nevertheless, while believing this, far be it from me to wish the words removed from the situations they occupy. Let them stand; they form a glorious sentence worthy of being sounded forth to the ends of the earth. Let the words stand, and that for a twofold purpose. First, *to proclaim the rights of God and His coming glorious reign.* The words may thus be considered as *preceptive*,—teaching us what *should be;* and as *prophetic*,—telling us what *shall be.* Let the wealthy and the wise, the contriver and the labourer, the

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inventor and the purchaser, all remember the supremacy of God. Let them bear in mind that His hand framed all the material; that He alone gives the inventive mind and the cunning hand; and that, as from Him all wisdom and strength is derived, so to Him all the glory should be given. Let riches be used for His honour, and His love be sought to sweeten all possessions. Let the ear be ever open to listen to God's voice,—"Whatsoever ye do, do all to the glory of God,"—for, if this is neglected, it will be terrible to read in fiery characters the fearful sentence, "The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified." Alas! this has been the case hitherto with most. The great and the mighty have possessed the earth and left God out of their reckoning. God is now giving all who thus usurp His prerogative *notice to quit;* and He will soon eject those, with irresistible power, who refuse to "kiss the Son" and bow to his sceptre. That merciful ONE looks on with great long-suffering,—warns, invites, entreats, but after all He has still reason to say,—"*They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.*" (Psa. lxxxii. 5.) But "the earth is the Lord's" by purchase; and He will claim it for his inheritance. He created it not in vain. He formed it not for Satan to rule over, or sin to riot in, or man to use as a battle-field, or death to carve into a sepulchre! He formed it to be inhabited (Isa. xlv. 18); He created it for His people's good, and for His own glory; and to His pleasure the earth and its fulness, man and his habitation, shall at length minister. All shall eternally reflect His glory and be vocal with His praise. He will soon assert His claim; He will soon fulfil His promise,—"Then the creature shall be delivered from the bondage of corruption;" "the merchandise of Tyre shall be holy to the Lord;" and man's possessions and inventions, with all his faculties and powers, shall be presented to God as a living sacrifice. Then man shall no longer "worship the work of his own hands, or bow down to that which his own fingers have made;" but in the knowledge, love, and imitation of God, shall find true and enduring happiness. Then "the loftiness of man shall be bowed down, the haughtiness of man be laid low, the idols be utterly abolished, and the Lord alone exalted." (Isa. ii.) Let the words we have been considering stand *as a protest against man's selfishness, pride, and spirit of monopoly.* Man is prone to forget his fellow, or to use him only as an instrument for his own gratification. He is ever ready to consider

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himself as a centre into which all earth's joys should be gathered, instead of aiming to be a fountain whence streams of blessings should flow to others. Read these well-known words, O man, and learn your derivation and dependance; learn your dignity if you come up to the great end of your being, and your fearful destiny if by selfishness you come short of it. Live to God, live for others, and life will be a prelude to, and preparation for, a glorious immortality. Neglect to do this,—live for pleasure, or Mammon, and your short existence here will be a passage to an eternity of woe.

Does the trembling, anxious heart inquire,—How may I shun the danger, perform the duty, and attain the dignity? There is but one reply: "*Behold the Lamb of God.*" Nothing but a real connexion with His cross will cast out the demon of selfishness, throw down the great idol of pride, or control the raging passions of the bosom. The fulness of earth affords no balm to heal your wounds, no riches to satisfy the cravings of your spirit; but there is another and more glorious fulness to which you may have free access. Hearken, O bankrupt sinner, to the testimony of mercy:—"It hath pleased the Father that in HIM should all fulness dwell." "In HIM are hid all the treasures of wisdom and knowledge." "In HIM dwelleth all the fulness of the Godhead bodily." And, "Ye are complete in HIM." To HIM, then, let the lost and the needy repair; and in Him you shall find righteousness to justify from all things, and strength to enable you "to do the will of God." The Holy Spirit of God will come down and take possession of your hearts, and "build you up to be a habitation of God." And then, when the earth *is* the Lord's by *possession*, and the fulness thereof His by *consecration*, those who have received the atonement and aimed to glorify God here, "shall shine as the sun in the kingdom of their Father," and be the kingly rulers and priestly ministers of the world to come.

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NOTE.

ONE or two additional remarks on the Exhibition we do not count unnecessary. Though nothing in it can be called sinful in itself, save the obscenities of the statuary or the symbols of Popery and superstition. yet the danger to spectators may not be small. We have no sympathy with those who condemn art and science, &c., and speak of them as the inventions of Cain's descendants. We remember that it was *these very arts* that God Himself taught Bezaleel and Aholiab. If it is painful to hear the extreme panegyrics of some upon the fine inventions of the age, it is no less so to listen to the indiscriminate depreciation and condemnation of these by others. Christians should be cautious as to their censure of these arts; or if they will condemn them, let them, in common consistency,

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renounce all the benefits and comforts they derive from them. Let them never listen to an organ nor travel by railway, nor put on a well-made coat, nor avail themselves of anything save the sun to tell them the hours. But whilst we do not in the very least sympathize with the unhealthy, sentimental Christianity which looks grave upon all art, we still cannot shut our eyes against the possible dangers of the Exhibition.

(1.) It puffs up man, and makes him proud of himself, his race, his nation. (2.) It blinds him to the sinful condition of the world. (3.) It dazzles his eyes and corrupts his spiritual taste. (4.) It helps on the idolatry of intellect, which is the snare and peril of the age. (5.) It unfixes the soul and cherishes the restlessness of spirit which is undermining the moral *health* of the age. (6.) It feeds the spirit of *sight-seeing*, which is fearfully deadening to the soul. (7.) It ministers to the "lust of the eye," by means of which Satan, as an angel of light, is bewildering thousands. (8.) It tends to make us feel as if we could regenerate the world by our own power; nay, as if the world, as it is, were quite a sufficient home for us. (9.) It makes us forget Him in whom are hid all the treasures of wisdom and knowledge. In short, there is no place which requires to be entered in a more prayerful spirit; otherwise, sense will soon master faith, and the beauty of the world will shut out the glories of Christ. We look forward with no small anxiety and dread to the results of the Exhibition upon the spirituality of Christians. Will it send them to their closets to pray more? Will it quicken ministers to preach more solemnly to dying men? Will it tend to rouse sinners to flee from the wrath to come? Will next winter be a time of reviving or of decaying to the Churches of the land? We put these questions with deepest seriousness and alarm. And we do so all the more decidedly, because we are not of those who condemn the Exhibition in itself, or think that no Christian should visit it, or that no good can be obtained from such visits. It might be excellently *used*, but we fear that it is awfully *abused*. Let believing men pray much as to this. It will soon be seen how much their prayers are needed.

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## ART. IV.—ELLIOTT'S "HORÆ APOCALYPTICÆ." *

OUR limited space and time, and the massiveness of the above work, prevent us from entering into a minute examination of its varied and voluminous details. It would require a very long and elaborate review to do justice to it, especially as there are so many points on which we should have to express our non-concurrence. Could we be satisfied with merely pointing out differences, or raising objections, the task would not be so

* "Horæ Apocalypticæ; or, a Commentary on the Apocalypse, Critical and Historical; including also an Examination of the Chief Prophecies of Daniel. Illustrated by an apocalyptic chart, and engravings from medals and other extant monuments of antiquity. With Appendices, containing, besides other matter, a sketch of the history of apocalyptic interpretation, critical reviews of the chief apocalyptic counter-schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge. Fourth Edition, carefully revised, corrected, enlarged, and improved throughout; and with many additional plates. Seeleys, Fleet-street and Hanover-street, London. 1851."

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difficult; but were we to break ground at all in the way of controversy, we should have to do this so fully and minutely that we could hardly stop without producing four volumes of equal size to Mr. Elliott's. There are so many interpretations to be discussed, so many arguments to be weighed, so many historical points to be tested, that the labour of a full review would be no ordinary task.

Not that we in the least ascribe weight to the remark of some Futurist objectors, that four volumes could not be needful to set forth the truth, and that the mere fact of such a superabundance of historical detail being brought forth is enough to disprove the system. It seems to be assumed that many fewer pages would be needed to prove and elucidate the truth, and that that cannot be truth which has recourse to such an amount of illustration. Now we do not enter into the question whether the truth might not be demonstrated with less, both of argument and history. It may be so. A writer may overlay his cause with a greater abundance of material for proof than is needful, and yet his system be the true one. But this has really nothing to do with the matter before us. The question is simply this,—Is the mere fact of such a voluminous illustration of a system being required a presumption against its truth? Will the true Apocalyptic scheme not need or bear a lengthened illustration such as the present?

Now it is very plain that let the fulfilment be wholly future, still, when it comes *it will consist of historical detail;* and will any Futurist maintain that it cannot embody four volumes of such detail? It will embrace the history of a certain period, and that period the most momentous of any portion of the world's annals. Say that this portion is only one of three years and a-half; yet, may not a period so pregnant with incident and character as that will be, require not four, but four times four volumes to elucidate it aright? Of the three years and a half of our Lord's ministry on earth at his first coming, an Evangelist tells us that, were a full record of them preserved, "even the world itself could not contain the books that should be written." And the brief period immediately preceding his second coming may be one so awfully eventful as to offer details for more volumes than a historian could write or his readers peruse.

We trust that our Futurist friends will abstain from such remarks as they have sometimes been led to indulge in on this score. These (even if their theory be true) will one day easily be turned against themselves. It will require just as many elaborate volumes to illustrate the minute fulfilment of the Apocalypse, if crowded into the span of a few years, as if

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spread over twelve centuries and a-half. The number of events referred to by the Apocalyptic seer will be just the same in either case, and hence the number of points which will fall to be historically illustrated will be just as many.

Whether the Futurist scheme be false or true, the way in which its maintainers would shut us up to it is anything but fair or satisfying. We would say of it in general, without reference to any particular defender of it, or any special view of it, that it has its origin in *impatience*. It is, we might say confessedly, the mere cutting of the knot, of which its advocates have not the patience to await the unloosing. Arraying before us all the difficulties which they can discover or invent in connexion with the past fulfilment of the Apocalypse, they leap to the conclusion that none of it can be fulfilled at all. Were it really fulfilled, say they, there could be no such difficulties. The fulfilment would, by its visibility, its palpability, render itself too obvious for doubt or discussion.

We are not prepared to admit this conclusion. To a certain extent, of course, the principle is a true one, that we must test fulfilments by historical facts, and that there are certain predictions respecting which we can, without hesitation, say they have not yet been fulfilled. But while the fulfilment, or non-fulfilment of special predictions may be thus put to the proof, the difficulty of applying such a test is greatly increased when the book is symbolical, and there is a multitude of symbols requiring to be fitted into a corresponding multitude of events. The facility of detection is not helped, but hindered, by the number of predictions and events.

Besides, it is a striking fact that some of the most difficult and intricate discussions in prophecy are connected with predictions admitted by all to be fulfilled, such as the seventy weeks of Daniel and the four empires. Apply the Futurist principle to such cases, and we shall be led to the conclusion that these weeks have not yet begun to run their course, and that none of these empires have yet arisen. So dangerous is it to make hasty application of such a principle, and to insist that any difficulty or uncertainty as to the fulfilment is a sure indication that all is yet unfulfilled.

For ourselves we are free to confess that we see very serious difficulties in the way of all the systems hitherto propounded. We cannot subscribe to any of them. We feel like men in quest of a guide, casting their eyes about for light in all directions, finding some truth in this direction, and again some truth in that other direction, waiting earnestly for that light and guidance which we know that God is most

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willing to give, could He but trust us with it. We have read with some care not a few Futurist authors, and while we have gleaned truth from them in many ways, we cannot help saying, that we have been much struck with the following things in their system and in their arguments.

1. They reason hastily. They spring at conclusions from mere probabilities. There is a want of patience and calm investigation about many of their statements. "He that believeth doth not make haste."

2. They write dogmatically. There is an air of superciliousness about several of them quite painful, and certainly not fitted to prepossess any one in their favour. Dr. Maitland was the first and great offender in this thing. He seems to count every man a fool, or worse, that may presume to differ from him. Dr. Todd has somewhat of the same spirit, and even Mr. C. Maitland is by no means free from it. What service this supercilious air can be to their cause we see not. It does not give one the idea of men calmly resting on truth and Scripture, but of men tenaciously grasping their own system and feeling every attack on it a personal affront.

3. They speak of their system as obvious and natural, attended with no difficulty, when the truth is, that their difficulties are merely veiled by being thrown into the invisible future. The difficulties attendant on such a system are necessarily *few*, in so far as detail is concerned. This gives them an apparent advantage, so that they can point to their scheme and say to us, See, it is not beset with the difficulties which hamper yours. But this is too easy a way of getting quit of difficulties; and a system constructed on this principle will not have much to build on. It gets quit of all difficulties by casting them all into the future—a very unsatisfactory way of disposing of them, and one which, to a thoughtful mind, speaks of weakness, not of strength.

4. They love extremes. They reckon both past and present by far too common-place to be matter of prophecy, and have conjured up a future crowded with strange scenes and visions, which have little in common either with this earth or the race which inhabit it. No doubt prophecy deals with *crises;* but *crisis* and *end* are not the same, and yet many Futurist writers seem to assume that there can be no crisis till the very end, and forget that each age has its crisis, and each brief line or run of events has its crisis.

5. They are one-sided in their pictures of the future. Their Antichrist must be absolutely and purely Infidel, forgetting that the very idea of *Antichrist* is based on the acknowledged existence of a Christ, whose place Antichrist

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usurps, and against whom He makes war. A rebel-pretender to the throne of a kingdom necessarily takes for granted the existence of a kingdom which he is seeking to usurp, and of a previous king, against whom he is making war. Antichrist's awful guilt is not in saying, "There is no God," but, "I am he;" not in saying, "There is no Christ," but, "I am he." He pretends to be what Scripture declares God is and Christ is. No doubt in all this there is *Atheism*, but not open, bold-fronted, avowed Atheism. The worst feature of the last days is, that along with all manner of hateful wickedness and profligacy there is "the form of godliness."

6. They will not face the difficulties of their own system. There are questions arising out of their own interpretations which they have not yet considered. If a temple built by *unconverted* Jews, or by an Infidel Antichrist for them, can be called Jehovah's temple, then what place of idolatry is there that may not be called so? The Mosque of Omar is as much the temple of God as would be a temple built by unconverted Jews for the worship of a God whom they know not. St. Peter's at Rome would be a hundred times more truly called the temple of God than a building reared by Jews that abhor the very name of Christ and blaspheme the Father. Again, if Babylon is to be rebuilded in order to verify the various predictions regarding it, then Nineveh must be rebuilded, in order that the Assyrian may have his throne there; and Bosrah must be rebuilded, in order that the great Edomitish adversary may have his seat there; and we must have, not one great Antichrist, or wicked one, prefigured by several ancient adversaries of Israel, but four or five Antichrists, all co-existent —a Babylonian Antichrist, an Assyrian Antichrist, a Tyrian Antichrist, an Edomitish Antichrist, a Jewish Antichrist,— and all these Antichrists springing out of the fourth, or Roman empire,—the one empire with which they have, literally, nothing to do! Again, if we are not at liberty to take Babylon symbolically, but must have it literally rebuilt, in order to make it Babylon the Great, then, of course, we are not allowed to take Solomon symbolically as the type of Christ in the seventy-second Psalm, but must have him raised again, in order to fulfil it. We must reason thus:—"Here is a Psalm which, taken literally, points to the Son of David. But it contains predictions too large and glorious for anything that ever took place under Solomon when he formerly reigned in Jerusalem; *therefore* this same Solomon must rise again, in order to fulfil this Psalm; and to refer it to Christ is dealing unfaithfully with the passage."

But we must content ourselves with these remarks, as to

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proceed further would involve us in more controversy than we can find room for here. Before, however, leaving these points we would merely say, that in Mr. Elliott Dr. Maitland has found one who can meet him on his own ground. He will not be able to speak as one who stood alone and unapproachable on ground which no one, save himself, had learning enough to occupy.

The points on which we differ from Mr. Elliott are many; but still, those on which we are at one with him are neither few nor unimportant. For the reasons given at the outset of this article we do not mean to enter on the former; let us turn to the latter. We take up his elaborate statement of the millennary theories and his demonstration of pre-millennialism; for *demonstration* we do hold it to be. Of the hundred pages devoted to this part of the subject we can give but a slender specimen; yet we shall try to put our readers in possession of the leading paragraphs. After giving a statement of the chief theories that have been put forth, both in ancient and modern days, he proceeds to the *evidence.* First, he investigates the meaning of the "death" spoken of in the passage under notice. (Revelation xx.) After admitting that both *death* and *resurrection* are sometimes used figuratively, he lays down the following rule of interpretation —"that the resurrection must correspond in character with the death, out of which it is the revival" (vol. iv., p. 140), and that therefore we have but to ascertain the nature of the *death* referred to in the passage, in order to settle the character of the resurrection. Then he shews (1) that the martyrs referred to died a literal death,—(2) that no figurative death of the saints is indicated in the Apocalypse as occurring previously, out of which this would intimate a figurative resurrection. The third and fourth arguments we give entirely in the author's own words:—

"To the same effect, *thirdly,* is the argument from the mention just afterwards of '*the rest of the dead,*' and *their* reviving and resurrection:—an argument this to which I must beg the most careful attention. For the expression is one which, as it seems to me, absolutely and necessarily connects this *remainder of the dead,* later raised to life; with *the other dead* just before said to have been earlier raised to life; as having been originally, and prior to the abstraction of the dead first taken, part and parcel of *the same community of dead,* in whatever sense, whether literal or figurative, that word *dead* be meant:—just as a *remnant* of cloth must needs have been once *on,* and *of,* the same piece as *the part* whose abstraction left it a remnant; just again as '*the rest*' said by Luke to have escaped to land, some on boards and some on broken pieces of the ship, were of the same ship's company with those that had escaped by swimming; or, (to take an Apocalyptic example,) as '*the rest of the men*'

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in Apoc. ix. 20, that were not killed by certain plagues, were of the same political community, as men of Christendom, with those that had been killed by the plagues. Apply we then this test, in order to determine the death in which both the parties mentioned were once thus conjoined; alike the martyr-company earliest raised to life, and the λοιποι, later raised. On the nature of the death from which the λοιποι were raised the Whitbyite expositors differ in opinion.

"The most of this class of expositors, as Faber, Scott, Brown, Clemens, and the British Quarterly Reviewer, follow Whitby in explaining 'the rest of the dead' of the Antichristian cause and faction slain, as described in Apoc. xix., by him that sat on the white horse, and revived in the persons of Gog and Magog. But will this view of the λοιποι stand the test just laid down? Could the dead martyrs, previously to their rising, have been *united* with the Antichristians in it? Surely not. How could both the *Christian* body or cause, and the *Antichristian*, be dead thus figuratively *at one and the same time?* The death of the one would be the life of the other. Assuredly as to any community in *political* or *official* death between the two parties *here* spoken of, just before the millennial resurrection, the thing was nothing less than impossible. On the other hand Vitringa, (in common with all the three first classes of expositors) explains the *death* of the λοιποι in the phrase I am discussing of *natural death;*—that natural death from which their rising would be at the general resurrection, preparatorily to the judgment of the great white throne. Which solution well stands our test indeed, but involves the overthrow of this millennial theory: the inference instantly following that the death previously raised from in *the case of the martyrs* must also have been similarly *natural* death. Strange that such a man as Vitringa should have overlooked this immediate and necessary consequence!—To the same effect, *fourthly,* is the use of the term '*the dead,*' των νεκρον, generically, in the announcement on the Seventh Trumpet's sounding of what was to be fulfilled under it: the events announced as the grand result of that Trumpet being evidently, as indeed most of the Whitbyite expositors allow, (alike Vitringa, Faber, and Mr. Brown,) the very same with those symbolized afterwards in Apoc. xviii., xix., and xx. 1—6. 'We thank thee,' it was said, 'O Lord God Almighty, because thou hast taken to thyself thy great power, and assumed the kingdom: and the nations were angry; and thy wrath is come; *and the time of the dead to be judged,* and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them that destroy the earth.' Could 'the dead,' thus generically exprest, designate in figurative sense a particular dead cause and party, viz., the Christian:—one by the way that at the epoch of the Seventh Trumpet's sounding was clearly not dead? Even so, say Vitringa and Mr. Brown. No! says Mr. Faber; the phrase is too large and generic: it means both parties, Christian and Antichristian. But how so? The old difficulty recurs:—could both causes and parties be dead at the same time? Clemens appreciates the inconsequence and difficulty; and will have 'the dead' to mean here the *literally dead, small and great,* who were to be judged before the great white throne: so handing over this judgment of the dead, *for which the time was said to have come, at the sounding of the Seventh Trumpet,* absolutely and altogether, to an epoch above 1,000 years later! Can this be so? It is surely more natural, while supposing with him 'the dead' in Apoc. xi. 18, to mean the *literally* dead, to suppose with Brown, Faber, and Vitringa, that the opening time, at least, of the judgment on these dead is at the opening of the mil-

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lennium: the righteous dead having then adjudged them an abundant entrance into Christ's kingdom; the wicked dead exclusion from it, prior to their other and final judgment.

"Thus in fine, and upon these *four* accounts, I find myself absolutely constrained to view the *death* that the martyrs and their associated brethren were raised from as death in its *literal* sense: and, by consequence, the *resurrection* predicated of them as not, so as Whitby would have it, a *figurative*, but rather a *literal* resurrection."

Passing from Apocalyptic evidence, Mr. Elliott takes up "General Scriptural Pre-millennial evidence," which he thus introduces:—

"Under this head I shall hope to prove the *synchronism of the departed saints' resurrection*, and of *Christ's second and glorious advent*, alike with the epoch *of Israel's promised conversion and restoration* with that of *the contemporarily opening blessedness of the world*, and with that of *the fall of Antichrist*:—some other and different points of evidence being added afterwards.

"And, in preparation for this important branch of my argument, it may be well first to trace the subject of Scripture promise somewhat fully, and from the fountain-head.

"Every after promise then made to man was wrapt up (if I may so say) and contained in that original and primary promise made to our first parents after their fall, 'The seed of the woman shall bruise the serpent's head.' Now on this promise we have what I may call an inspired comment, in the apostle's saying, 'For this purpose the Son of God was manifested, that He might destroy the works of the devil.' And, as Satan's work was the introduction of both natural and moral evil,—including alike a curse on man, with death as its special sign and accompaniment, and a curse too on the creation made for man, ('for the creation was subjected to vanity, not through any voluntary act, but by reason of him who subjected it, *i.e.*, if we construe the word of the *instrumental* cause, the devil,) therefore the undoing of his work involved a twofold restoration and removal of the curse; the moral restoration of man, with abolition of death, and the physical restoration of this created earth of his habitation. Nor, I think, is it mere unfounded conjecture to suppose that Adam, Abel, Enoch, so understood, and hoped *themselves* to profit by it.—The promise was not jeoparded by the judgment of a flood of waters, which God would bring on the earth to destroy all flesh; for, together with this declaration of the coming judgment, God made the saving declaration to Noah, 'But with *thee* will I establish *my covenant:* that is, my original covenanted promise made to Adam.—Yet again, in the tenth generation after Noah, when the world was afresh beginning to be filled with an apostate population, and so the covenant to be afresh endangered, He virtually repeated it to Abraham: 'Get thee out of thy country to a land which I will show thee; . . . . and *in thee shall all the families of the earth be blessed;*'—there being added soon after, very remarkably, a grant of *the land itself* to which he was called, as if in some way particularly connected with the accomplishment of the previous comprehensive promise: not only 'Unto *thy seed* will I give this land;' but 'To *thee* will I give it, *and to thy seed*, for ever.'"

And again, on the same point:—

"So that there now opened before him the vista of a new line covenant-promise, not annulling or superseding, but only co-ordinate with, and corroborative of, the older covenant-promise:—the new promise being that

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of his *natural* seed as a living nation occupying the earthly Canaan; as if for an actual guarantee, and sign to perpetual generations, of his *spiritual* seed (the holy election of grace out of the natural seed) at length after death, and through the medium of a resurrection, inheriting the same Canaan, in some way at length *made heavenly*, and with God himself revealed therein as their God. Besides which important object, this new national dispensation was made subservient in a thousand ways both to illustrate, and as a schoolmaster to train up the people for participation in, the earlier covenant of heavenly promise: setting forth, as appeared afterwards in its wonderful ritual and code of law, so strikingly as probably nothing else could have done, the vastness of the alienation caused by Adam's sin between a holy God and sinful man, and consequent vastness of the difficulty of effecting what the original covenant implied, in respect of man's (and inclusively the creation's) restoration and reconciliation: and the need consequently of an all-perfect atoner, mediator, and purifier, such as might indeed do the work, and realize the wonderful ideas, now first fully set forth, of *redemption* and *redeemer*.—No wonder that the faithful servants of God in every age should have found in the varying history of the Jewish nation,—of its rebellions and its punishments,—its stubbornness, and the treatment of its stubbornness, —its repentances and partial restorations,—types of their own spiritual history, and of God's unwearied faithfulness in his covenant to save. That nation, and its natural history, seem to have been almost set forth to Abraham, in God's first announcement concerning it, as a sign and type of the spiritual history, and ultimate spiritual blessedness, of the spiritual seed. I say a sign of its ultimate spiritual blessedness. For the final and ultimate view of the *natural* Israel, (as well as of the *spiritual*,) as predicated in all prophecy concerning it,—from the prophecies by Moses to those by Christ and St. Paul,—was that of its ultimate blessed union with God; though not till after a long and fearful æra of alienation and judgment, and the temporary passing away in consequence of the supremacy and glory from Israel."

We pass over the brief sketch given of Old Testament evidence with one extract regarding Moses and David:—

"1. The intimated synchronism of the *spiritual* Israel's *resurrection from the dead* with *restoration* of the *natural* Israel to God's favour and their own land.

"On *Moses'* views in this matter there is scarce evidence sufficient to enable us to pronounce: though it seems that he understood the distinction of the two covenant-promises; and, as one written in God's book of the living,* looked himself for the reward of the same *heavenly* country as his fathers:† a country identified almost by the very language of his law‡ with that earthly Canaan to which, in fulfilment of the lesser promise made to Abraham, and in type of the future spiritual seed's great Prophet and Leader,§ he was now conducting the nation of Israel.—But, passing

* Exod. xxxii. 31; "And Moses said unto the Lord, Oh this people have sinned a great sin. . . . Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book that thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." This book is called in Psalm lxix. 28 and Isa. iv. 3, the *book of the living;* in Ezek. xiii. 9, the *writing of the house of Israel;* in Dan. xii. 1, simply *the book;* ("Thy people shall be delivered, every one that shall be found written in the book;") in Phil. iv. 3, and Rev. iii. 5, xx. 15, xxi. 27, the *book of life;* in Luke x. 20, and Heb. xii. 23, a *writing in heaven.* Compare also Apoc. vii. 4.

† Heb. xi. 26.

‡ "The land shall not be sold for ever; for the land is mine: for ye are strangers and sojourners with (before) me." Lev. xxv. 23, on the Jubilee.

§ Deut. xviii. 15.

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onward in Jewish history, in the writings of *David* (Christ's most eminent type in the *kingly*, as Moses in the *prophetic* character) an expectation does, I think, appear of this synchronism; even as by one who had been taught the secret of God's covenant.* Himself raised to be King of Israel, and foreknowing that he was to be the father according to the flesh, as well as the royal type, of King Messiah, (the self-same seed of the woman, and seed of Abraham, that had been promised to Adam and to Abraham,) that Messiah's ultimate reign of glory, after certain previous and mysterious sufferings, † was a subject on which he loved to dwell. And he thus spoke of it, viz., as a reign that would be established on *earth*, ‡ a manifestation of his personal glory accompanying its introduction; § with the *gathering of his saints* to Him, such as had made a covenant with Him by sacrifice, ‖ and an act and process also before heaven and earth of some tremendous judgment by fire, and opening of the pit of hell upon the wicked: ¶—the result being a most blessed and universal reign of righteousness; *Zion*, now at length *restored and rebuilt*, forming the central point of the Messiah's manifestation,** with 'the seed of his servants to inherit it,' and Israel now 'gathered from among the heathen: †† and, on the view of this judgment, and report from Zion of his glory, the conversion of the distant heathen following, and so the whole earth becoming filled with his glory.‡‡ Now, among this seed of blessed inheritors, and saints then gathered to the King Messiah, as joined in covenant with Him by sacrifice, it would seem that *David himself* (who on earth felt as a *stranger* and *pilgrim*, like his fathers,) expected to have a part. For, when contrasting in one place *death feeding on the wicked*, and the upright having dominion over them *in the morning*, while *their beauty consumed in Hades* as its proper dwelling, he expresses his belief of God redeeming *his* soul individually from the power of the grave: and, moreover, elsewhere uses the same phrase, *the morning*, *κατ' ἐξοχην*, to express the time of God's ultimate *deliverance of Israel*, and overthrow of evil on the earth. To which it may be added that, having in one place spoken of *his own waking up after God's likeness* (evidently *at his resurrection*) as the supreme object of his satisfaction, he yet elsewhere notices *the establishment of Messiah's kingdom on earth* as the ultimate object of his prayers; and in yet another place, connectedly with a description of the same *earthly* reign of King Messiah, God's having made an everlasting covenant with *himself*, ordered in all things and sure, the which was all his salvation and all his desire."

Want of room compels us to omit the whole of Mr. Elliott's masterly and successful criticism on Acts iii. 19, and to content ourselves with the concluding part of his remarks on Rom. viii. 18, &c.:—

" *We*, says the apostle, wait for *the adoption*, the *redemption of our body*. But the *creature* (or *creation*) generally has its earnest expectation bent upon *the manifestation of the sons of God*. Manifestation *of* whom? I pray the reader to mark this point. Clearly of the glorified saints, the predestinated sons of God. And *to* whom? Not surely a manifestation of them to *themselves*, (for who ever heard of a revelation or manifestation

* Psalm xxv. 14. I think this was *part* of the secret. † Psalm xxii., &c.
‡ Psalm viii., compared with Heb. ii. 6, &c.; Psalms xlvii., lxxii., xcvii., &c., &c.
§ Psalm l. 2, cii. 16, &c. ‖ Psalm l. 5. Compare 2 Thess. ii. 1.
¶ Psalm ix. 16, 17; l. 3; xcvii. 3—5, &c.
** Psalm cii. 16; xlviii. 1, 2, 11; lxxxvii. 1, 2, 3; xcvii. 8; xcix. 2, &c.
†† Psalm lxix. 36; 1 Chron. xvi. 33, 35. ‡‡ Psalms lxxii., xcvi., xcvii., xcviii., &c.



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of oneself in this manner to oneself?) but to angels, to men, to the universe: more especially to that same *creature, or creation*, whose longing expectation is directed thereto, and which is thereupon to receive its blessing and deliverance.—Anti-premillennial expositors have too generally overlooked this in their comments: and confounded the *saints'* hope with that of the *creation*. Taking it in its proper construction, the premillennial cogency of the apostle's statement is evident. Nor do I see how there can be escape from it, except in a depreciation of the world's millenary jubilean such as Mr. Brown contends for; but against which I must again protest as unscriptural, till noticing it more directly. In sooth, is it credible that in the times of millennial bliss and holiness the saints will go on *groaning* and *travailing in pain* together, even as now?

"Let me just add, *fourthly*, ere I pass on from the present head, that this result to the creation in general from the manifestation of the glorified saints, (the children of God, and so children of the resurrection,) seems to be the same that our Lord intended in a most observable, but, as I conceive, too often misapprehended and misapplied passage, in his intercessory prayer, John xvii. 23. 'I pray not,' says he in the first instance, 'for the *world*, but for them which Thou hast given me out of the world;' i.e., the election of grace. For which last his final prayer was, that they might all be *one*, (evidently at the time of their *glorification*, the only time of perfect unity which the Bible holds out to the Church of the faithful,) and that they might see and partake of his glory; of course after their resurrection. Then follows a notice, twice over, of the foreseen *effect of this their conjoint glorification on the world:* (it is to this I was alluding:) verse 21, '*that the world may believe that Thou hast sent me;*' verse 23, '*that the world may know that Thou hast sent me,* and hast loved them as Thou hast loved me.'"

We next lay before our readers the following clear and unanswerable statement upon 2 Thess. ii. 1—7:—

"The Thessalonian Christians were agitated under an impression (whencesoever originating) that the day of Christ's advent (*παρουσια*) was imminent;—that advent (let my readers well observe) which was associated in the apostle's and the Thessalonian Christians' minds with *the saints' επισυναγωγη*, or *gathering* to Him. And how does St. Paul meet and correct it? By telling them that some great and famous apostasy must first intervene:—an apostasy of which the seeds were even then sown and germinating: and which would at length have the *Man of Sin* as its child and head: not till the end of whose reign would Christ's expected advent occur; the glory of that advent being in fact the Man of Sin's extinguisher and destruction.—And what then the nature of this his *παρουσια*, or advent, *personal* or *providential?* Surely it were nothing less than violence to the sacred text to explain it as any other than his promised *personal second advent.* Four times is the expression used in this sense in St. Paul's former Epistle to the Thessalonians; and in this sense exclusively and alone. And then,—after solemn reversion in the first chapter of the second epistle to the same great subject,—in the first and introductory verse of this second chapter, St. Paul's connexion with it of the *επισυναγωγη*, or *gathering* of the saints into Christ's presence, fixes the same meaning on the *παρουσια*, or advent of Christ, *there* mentioned: (for what gathering could this be but that spoken of 1 Thess. iv. 16, 17, previously, as to take place at the saints' resurrection?) and, by necessary consequence, (considering not the proximity of the two clauses only, but their argumentative connexion,) on the *παρουσια* in verse 8

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also; whereat and whereby the Man of Sin, Paul declared, was to be destroyed.—In effect few anti-premillenarian expositors contest the personal character of the παρουσια in verse 1. Alike Whitby allows this; and also Scott, Brown, and others. On what principle, then, can they have justified to themselves the giving it in verse 8 a quite different meaning: whether, as Whitby, that of Christ's coming *providentially* to destroy Jerusalem; or, as Scott, Faber, and Brown, that of his coming, still *providentially*, not *personally*, to inflict judgment on the apostate Roman Empire? On none, most assuredly, but that of escaping from the premillennial inference necessarily consequent on there giving the word the same meaning.—I say necessarily consequent. For, admitting the παρουσια to be *Christ's second personal coming*, it follows instantly and necessarily that there can intervene no millennium of universal holiness and Gospel-triumph before it. The whole interval between St. Paul's time and Christ's second coming is represented in this comprehensive sketch as occupied and spanned, from beginning to end, by the great apostasy:—an apostasy which, as I before said, was even then sown and secretly germinating: then destined soon to break out into fuller development;—then to reach its culminating point in the headship and domination of the Man of Sin, the Papal Antichrist:—and under that domination to continue and prevail, even until his and its destruction by the brightness of Christ's own personal second coming.

"So St. Paul; very like Daniel before him. And let me suggest, ere passing forward, how their respective prophecies of Antichrist's overthrow by Christ's coming do, on this point, mutually support and illustrate each other. In St. Paul it must needs be Christ's *personal* coming, because it is that on which the *gathering of the saints* takes place round him. In Daniel's it must needs be the same: as that which begins the saints' *eternal reign* in Christ's kingdom."

We should like to extract Mr. Elliott's reasons for making the New Jerusalem scene, described in the 21st and 22d chapters of Revelation, to run parallel with the millennial scene described in the beginning of the 20th chapter. We entirely agree with them, but we have not space for their insertion. We close these extracts with his concluding paragraph on the New Jerusalem:—

"There shechinah of Messiah's presence is, as it would seem, to shine refulgent; there the King to be seen in his beauty; there too probably the manifestation to be made, more fully than elsewhere, of the perfected company of the redeemed, the general assembly and Church of the first-born, now entered on their inheritance, the glorified sons of God:—who, intrusted with the *new* earth's government, subordinately to Christ Himself, in gracious reward of past service, (perhaps after the example of those angels that, having kept their first estate, have had this *present* earth intrusted to their charge and ministry,)* shall be recognised as the

"* Jude's expression, 'The angels that kept not their first estate,' implies their having been once in a state of *probation*. And *where* then? The researches of the geologists leave no reasonable doubt of our earth's having been inhabited by *animals*, at least, in a pre-Adamitic age: and why not then by *intelligent* creatures also? Which supposition being admitted as at least possible, does it seem likely that some other distinct planet was the scene of the habitation and trial of these earlier probationists, and not our own!—especially considering that the organic pre-Adamitic remains that abound indicate violent death to have prevailed then as now; and by probable consequence *sin*, the cause of violence and death:—considering also that



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constituency of the New Jerusalem, in all their resurrection glories, during the *αιων*, or *age*, of the millennial dispensation.—Meanwhile thither, concomitantly, are to converge the desires and the gatherings of the whole family of man. 'The mountain of the Lord's house having been established on the top of the mountains, all nations shall flow unto it;' and the Lord's prophecy be fulfilled, 'I, if I be lifted up, shall draw all men to me.' The blessedness thence resulting is to be universal. The creature, delivered from the bondage of corruption, is to experience the glorious liberty of the children of God: the river of life from God's throne diffusing its blessings over the world, and the leaves of the trees beside it being for the healing of the nations. And as 'the knowledge of the Lord now covers the earth, like as the waters the sea,' and holiness and peace and joy everywhere blend together, the Lord shall again rejoice in his works; yea shall joy over them with singing, and rest in his love. It shall be his *sabbatism*, after the accomplishment of that work that He has ever since the creation, conjointly with the Father, been engaged in;—his work, his mightiest work, of *redemption*."

However decidedly we may dissent from many of the views and expositions of Mr. Elliott, we cannot but express our very high admiration for his work. Unsuccessful as we think he has been in fitting in some events of past history into prophecy, yet we feel that he has done the Church of God good service, and we are sure that his learning and acuteness have not been put forth in vain. We consider this new edition of his work a very great improvement upon the former ones. He has evidently spared no pains to make it as thoroughly complete as it was possible to render it. The notes and appendices are specially valuable, and contain an amount of illustrative information almost incredible, and which few indeed could have drawn together; information, not second-hand, like that of Moses Stuart, but fresh and new, derived from the Author's own researches.

Much, we believe, yet remains to be done and discovered in the field of Apocalyptic interpretation. Yet each new expositor is adding somewhat. Light is coming in from many quarters, and God, we are assured, will, ere long, increase it tenfold. Meanwhile, we would wait in faith to gather up each ray that issues forth, and, in doing so, we most sincerely express our gratitude to Mr. Elliott for his noble contribution to the great work.

the internal fires of this earthly planet (see pp. 43, 44, and 192, 193, suprà) seem not obscurely marked out in prophecy as the scene of the rebel angels' future punishment; of their punishment, as if previously of their crime?"

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# Notes on Scripture.

## CONNEXIONS IN WHICH THE NAME "*JEHOVAH*" OCCURS.

THIS is not the place to show that *Jehovah* is a Covenant name, but it is so, and let this be remembered. There are *seven* connexions in which this special name of Godhead is found. Was it accidental that there should be only *seven?* That number is the usual number in the sacred writings for marking fulness, and was it not observed here, as in other cases, for this reason? Let us try to help the reader of Scripture to see the Lord developing something of himself by means of the names that stand connected with this his peculiar and special designation, "*Jehovah.*"

### 1. *Jehovah God;* or, Jehovah Elohim.

This occurs first of all in Genesis ii. 4, when telling us of earth and heaven completed by the Creator's hand; and the same appellation is repeated, vers. 5, 7, 8, 9, 15, 16, 18, 19, 21, 22, and so forth. The term "*Elohim,*" or *God,* expresses the *Godhead;* whether, as some do, we understand the Hebrew plural form of the word to be chosen because of there being *plurality* of persons in the Godhead, or in order to convey the idea of *powers and perfections* all found there in their source and fountain-head. On the other hand, *Jehovah,* "I am that I am" (Exod. iii. 14) expresses to us the fact that this Godhead, this Elohim, has assumed a relation toward us his creatures, the relationship of *being.* He is to us the source of existence, and fountain of all we seek or need for our being; from whom come gushing forth the waters of life and the streams that make our souls green. God called himself by that name for our sakes.

*Jehovah,* then, connected with "*God*" (Jehovah Elohim), intimates that He who is to his creatures the source and spring of being and well-being, is no other than *Elohim,* God, one who has all perfections and all powers, all qualities, all excellences, in Himself. View him thus. Stand a little at the foot of this our Lebanon, and gaze with awe, and yet with adoring joy.

### 2. *Jehovah Jireh.*

This occurs in Gen. xxii. 14. Abraham had been chosen to show forth God's name, at a time when men were trying broken cisterns, idols, instead of Elohim. The guilt of man was great, as well as his folly. To Abraham was revealed in a peculiar way God's purpose to redeem men by the dying of his Son, Isaac offered on Moriah being the type. It was then that *Jehovah* got among men the name "*Jireh*" ('shall *provide*'), a name that proclaimed Him to be God who, in his wondrous providence, does continually show how He can save in cases of extremity and despair, and, above all, how He meant to interpose in man's behalf when no hope remained to man the sinner, who had forgotten his God and provoked vengeance.

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Our God's first revelation of himself was as *full of perfection;* the second is, as intending to interpose in behalf of the perishing, *providing the Lamb for the sacrifice.*

3. *Jehovah Rophi.*

Going onward in the history, we come to this name of our God revealed to man. It is in Exod. xv. 26, "*The Lord that healeth thee.*" He who is already known as providing the Lamb, that we might go free,—free as Isaac returning home to Beersheba,—is now revealed in the Desert as *the Healer of diseases.* The people were murmuring, and were in danger of provoking God to punish them with Egypt's plagues; but Jehovah stops their murmurings and arrests the plagues. Is He not Healer of soul and body? If as "*Jireh*" he forgiveth sin, now as "*Rophi*" he healeth diseases; and did not the psalmist refer to these names in Ps. ciii. 3?

Our God, full of perfection, as *Elohim,* and providing redemption for the fallen, as *Jireh,* is He who here appears as sanctifying man, and freeing him from the sorrowful effects of sin.

4. *Jehovah Nissi.*

In the same wilderness, where his Church is in peril, *Jehovah* reveals himself by this name (Exod. xvii. 15), "*My Banner.*" Many a time do his redeemed, whose sin is forgiven and whose diseases are a-healing, think that they shall one day perish by the hand of foes. Amalek is strong and bitterly hostile. But in all ages, the Lord is our Banner; on his Banner over us we may read "Love" inscribed,—love which cared for us when we were sinners in the pit of corruption, and which, therefore, has no reason for not caring for us as much still. The gates of hell shall not prevail against God's redeemed, though they may fear and tremble, and though few may exult in prospect of victory. We must arrive in the promised kingdom; the Lord is our Banner, to lead us on to victory over every foe in our way. And if God be for us, who can be against us?

Our God, full of all perfections, providing redemption for sinners, and freeing them from the sorrowful effects of sin, is engaged to see us safe home in spite of foes.

5. *Jehovah Shalom.*

"*The Lord our Peace.*" (Judg. vi. 24.) Midianites may arise and desolate our earthly prospects, and leave our homes empty; but this does not prove that God has changed his heart towards us. We may get such views of God in his majesty and glory as make us see ourselves utterly vile, so that we cry, "Alas! O Lord God!" But the Lord even then, and just then, comes forward with a fresh and full view of himself at the altar, and his voice from the altar's horns distinctly sounds in our ear, "Fear not, peace be unto thee." He will continue to speak peace to his people, but always from the altar, always from Christ the sacrifice.

Thus we have rest. It is our God himself who is our rest. The Church must be kept reminded of this, that all her prosperity, all her

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real peace, is to proceed from *the Lord*. The vessel is not to sail over smooth seas, but the Lord in the vessel is to bring it safe to the harbour. The God of peace himself give you peace always by all means.

And is there not here also the intimation of the sound of war yet to be for ever hushed? Soon no more diseases to heal, no more Amalekites to be overcome! The Lord being at peace with us, soon shall all else be subdued under us. Even as Gideon was sent forth with this assurance, that his God was "Peace" to him,—and if so, soon would all his foes be still as a stone,—so are we sent forth now.

Our God, full of perfections, providing redemption, healing diseases, unfurling his own banner over us, He is the God whose favour assures us of eternal peace soon to begin, as well as of peace unbroken now.

### 6. *Jehovah Zidkenu.*

"*The Lord our Righteousness.*" (Jer. xxiii. 6, and xxxiii. 16.) What depth of love in all this manifestation of God to his own! But has his name not lost something of its glory? Is there no winking at man's sin? Is there no obscuration of the law, and justice, and truth? No; for the Lord, who does these things, does all in the way of *righteousness*. Righteousness is as prominent as love.

The God who provides the Lamb, heals diseases, is our Banner and our Peace, makes those with whom he so deals righteous in his own righteousness. Coming in the flesh, He did obey and satisfy the law by suffering unto death. The time of his *First Coming* might be specially called the time when He took the name, "Our Righteousness." Our God, full of all perfections, who had promised to provide the Lamb, heal diseases, be our Banner and our Peace, advanced to the great work of accomplishing all this in a way worthy of his name. By coming in the flesh and magnifying the law, he cast light on all the past, and vindicated Jehovah's ways towards sinners. And so we glory in the Lord's coming as our Righteousness. It rivets and secures every one of the foregoing blessings; and fully possessed of right and title to privileges which there is no fear of any one disputing, we look forward to the day of judgment. (1 John iv. 17.)

### 7. *Jehovah Shammah.*

Ezekiel xlviii. 35 shows us the end;—the Lord in his glory has returned to a once-forsaken earth, as well as to long-forsaken Israel. He has made Jerusalem the royal seat, his rainbow-compassed throne resting over it. His name is now, "*The Lord is there,*" Jehovah Shammah. Some render this name, "*The Lord is thitherward,*" that is, the Lord bends his gracious regards thither, and shoots down his rays of glory towards that beloved city. We see the Lord come back to his fallen world; He dwells with men. In the person of the Lord Jesus, visible on that throne, men see how thoroughly the fall is repaired, God reconciled, earth relinked to heaven.

And thus our God, full of all perfection, who promised redemption to the fallen world, who healed our diseases, who waved his banner

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over us, who was our Peace, and who His own self furnished righteousness that there might never be one reason why our blessedness should be marred, finds his way to our earth again, effacing all the traces of the fall. *Jehovah Elohim*, "Lord God," who found scope for his perfections in his new-made heaven and earth (Gen. ii. 4), finds yet more ample scope for every attribute in man redeemed and earth restored.

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## THE RAPTURE OF ELIJAH.

### 2 Kings ii. 11.

In the life of Elijah there was much of mystery and majesty, but the closing scene of his earthly pilgrimage was awfully sublime. Unlike all other men while in the world, he was privileged to differ from them in the manner of his leaving it. Elijah seems to be the most unearthly character revealed in the sacred page, the Son of God alone excepted. But lest we should think of him above what we ought to think, and so rob God of the glory of his grace, and ourselves of the advantages of his example, we are expressly told, "that he was a man subject to like passions as we are" (James v. 17); and if we examine his history minutely, we shall find proof of this, and see reason to conclude that his own account of himself was correct: "I am not better than my fathers." (1 Kings xix. 4.) He was a vessel of God's own forming and filling, an instrument of God's own preparing, and one whose prayers, history, and influence, God has signally used to promote his own glory. Elijah honoured God through life, and now God is about to honour him, and that in a most extraordinary way, by taking him to himself without "the pains, the groans, the dying strife." Let us consider and improve the solemn and glorious event brought before us, looking up for Divine teaching. The passage needs no adorning, indeed it can receive none. It is poetry of the sublimest description. It is a painting drawn by God's own hand, to which nothing can be added by any human touch. We can only stand by it, and with trembling admiration point out some of its beauties. The brilliant clouds—the rushing whirlwind—the blazing chariot—the ascending seer—the opening heaven—the gazing Elisha—the falling mantle—the river smitten by it—and Elisha, filled with the spirit of his sainted master, passing through it—are all sketched by the hand of Him who stretched out the firmament and formed the constellations which glisten there. Let us, while dazzled and awestruck with all this magnificence, seek earnestly to be instructed at the same time, and, above all, earnestly desire to be brought into intimate fellowship with that world to which Elijah ascended.

Look, then, at the two friends as they walk before us across the plain of Jordan; and, first, consider their interesting *circumstances*. They were both holy and honoured men, distinguished by God, and closely united to each other. Their union was of a spiritual nature, and was cemented by intimate fellowship with God. They stood in the relationship to each other of master and scholar, and much sweet

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and profitable intercourse had they enjoyed. But they are now about to be separated. The one will soon be lifted up beyond sin, sorrow, trial, and temptation; the other will be left a while below with heavier duties and less external aid. How many such cases are there at this present moment of which *we* are altogether ignorant,—husbands and wives, pastors and Churches, brethren and friends in Christ,—who *now* mutually lean upon and assist each other, and who think that they cannot do without their dear fellow-helpers, must soon be parted asunder. A few days and the present sweet communion must end. "Lord, teach us to remember our days; help us to cease from man; give us grace to stand prepared for the summons to leave the field of labour at *any* moment, or if needs be, at thy command to remain alone in it. Only do not *thou* leave us without thy helpful presence, thou God of our salvation."

But the eye naturally turns most toward Elijah. In him we behold a wondrous specimen of the Divine workmanship. He stands in glorious contrast with those who know not God, but, in some respects, every consistent child of God may and should resemble him.

Elijah is very near eternity, fully conscious of the fact, yet he is *perfectly calm.* He walks, he talks, he waits, without impatience—a stranger to terror or distraction. Thus has it often been with the believer in Jesus when the time of his departure has arrived. Look at the saint on his dying bed. "Mark the perfect man, and behold the upright, for the *end* of that man is peace." Time is fast receding—friends are weeping round—eternity, in awful grandeur, reveals its immeasurable plains and rears its lofty mountains before his view. He gazes on the awful prospect,—flesh and heart fail as he gazes; still he is calm, quite composed. The intellect is clear—the conscience is peaceful—the heart happy—the will resigned. And yet this dying saint would adopt most cordially the strongest language of self-abhorrence which even the lips of Job or David ever uttered. He knows that his sins are numerous as the sands, huge as the mountains, black as hell; yet he is calm, and has no fear. The great sinner is hasting to meet a holy God without dismay. Oh! how omnipotent is atoning blood, whence all this peace flows! How sufficient the presence of the Comforter, who hath shown the love and mercy of God to be as infinite as his holiness! How strong are those everlasting arms, which thus support amidst nature's feebleness and death's solemnities! But how different is the case with the unbeliever who is at all awake to his condition! The long journey *must* be taken although no preparations have been made for it. The vessel is waiting,—the passenger must embark for eternity; his shrinking avails not,—a strong and ruthless hand puts him aboard; but there is no pilot, no anchor, no chart, no pole-star,—these might have been had once, but they were refused, and *now* cannot be obtained. All is dark and dreary. The howling wind will carry the vessel right onward at a fearful speed; but ah! whither,—whither? Behold those breakers ahead, dashing on the rocks of despair! Thither must the bark be

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driven. The shrinking passenger knows it, and yet he must embark. Who could be calm in such circumstances as these!

Again, here is a man near eternity, and fully conscious of the fact, *yet he wishes to be alone.* "Tarry here, I pray thee," said Elijah, again and again to the dear friend who kept so close to him. No doubt his heart was full, and he wished to be alone with God to pour it out in grateful praise and humble adoration. He knew that he was on the threshold of glory. The grace of God in appointing him to such blessedness, and in meetening him for it, overwhelmed his soul. He felt himself to be nothing, and God to be his all. His God was enough without any one, or anything else. Such has been the experience of many dying saints. They have still loved their friends intensely, loved them better than ever, and yet they could dispense with even their society, so filling, so satisfying was the presence of their Father-God.

Here, again, what a contrast does the dying hour of the wicked present! To be left in the dark, or to be left alone in sickness or death, is horrifying to them. The Infidel who has jeered at religion all through his life, and been content to live without God, has felt how terrible it is to die alienated from him. Such hopeless souls have grasped at every reed growing upon the precipice over which they are being hurled.

Once more, see in Elijah *a man near eternity,—a blessing to the end;* intent upon doing good to the very last step of his journey. He visited the schools of the prophets at different places;—there he saw that his labours had not been in vain, and that he was *not* the only servant of God left in Israel. He gave them all his parting words of counsel, and then spent the remaining moments conversing with his favourite disciple.

It is the privilege of the righteous to bring forth fruit in old age, and glorify God on a dying bed. The various graces of the Holy Spirit then find scope for exercise. Repentance goes weeping to heaven's gate, but is free from despondency, for the eye of faith is fixed simply on the cross of Jesus, while the eye of love and the eye of hope gaze upon his crown and coming. There humility lies low, and joy rises high. There resignation is seen in its beauty, and zeal in its fervour. Thus God is glorified, religion adorned, and the timid encouraged by the triumph and fruitfulness of the believer while passing the dark valley. "The righteous hath hope in his death, while the wicked is driven away in his wickedness." The name of the one is had in everlasting remembrance, while the name of those who neither in life nor in death brought honour to God, or communicated blessings to man, shall surely rot.

Having considered the *circumstances,* let us now draw near and listen to the *converse* of these two friends. Elisha knew what was about to take place as well as Elijah did, and we may be sure that both of their minds were filled with deep and awful solemnity, and that out of the abundance of the heart the mouth would speak. Ah!

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could we realize as they did that we are walking upon the verge of eternity, it would make our conversation with each other more heavenly. We should not be so vain, so trifling, so worldly with our tongues, if our hearts held communion with the realities of the eternal world. And are we not always really *near* eternity? We *may* enter it in a few moments, we *must* enter it in a few years. May the thought sober us; but let us seek much and constant communion with the Advocate and Forerunner, that it may not produce dismay, and such acquaintance with that Gospel which brings life and immortality to light, that the heavenly country may not be strange to us, nor the present evil world ever become our paradise.

*What* the two friends were saying *when* the separation took place we know not, we are simply told that "they went on and *talked*." No doubt their converse was most heavenly; but we do know what they conversed about a short time previous, and the subject is worthy of our attentive consideration. Elijah having strove in vain to escape from his friend, was perhaps convinced that Elisha was right, and he yielded the point. The waters of Jordan divided at the touch of his mantle, and the two friends passed over. Standing on the bank of that far-famed river, the man of God looked earnestly and benignantly on his friend, and, doubtless in obedience to intimations and impressions from above, said, "Ask what I shall do for thee before I be taken away from thee;" as if he had said, "I would fain leave thee a parting gift. I would be the channel of communicating God's grace to thee." What dignity is here! With what authority does he speak! With what a wondrous power for blessing doth God endow the true children of Abraham! How much may we do for each other if we are living near to God!

Elisha earnestly seized the suggestion, and at once presented his supplication: "I pray thee let a double portion of thy spirit rest upon me." He was not like that king on whose arms he afterwards laid his dying hands, and whom he had to reprove for his backwardness. (2 Kings xiii. 19.) Elisha asked largely. He had one unlimited warrant, and he was no niggard in his request. He opened his mouth wide, and God filled it. Some suppose that he desired twice as much of the Spirit as the sons of the prophets would have, alluding to the well-known privilege of the first-born to have a double portion of the father's inheritance; others, that he actually asked for twice as much as Elijah himself had possessed. That he asked and obtained *this* blessing will not appear unreasonable to conclude, if his after-history is considered and compared with that of Elijah. The miracles which he wrought were more numerous than those of his great predecessor, and more beneficial in their effects. In the tenderness of his character, and the evangelical cast of his ministry, he also exceeded Elijah. Like that wondrous man, and even more than him, Elisha was enabled to look into the invisible world (2 Kings vi. 8—17), and forward to futurity. (2 Kings viii. 12.) In making such a request as this Elisha proved that he was awake to the greatness of his work, and the difficulties thereof, and was afraid to follow Elijah in the

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prophetical work without a very large measure of the Spirit of God. He knew that God had not exhausted his stores upon Elijah, and he had a noble ambition to be great in spiritual things, assured that a double portion of the Spirit would make him more humble, and enable him to bring more glory to God.

Elijah seemed to be somewhat astonished at his bold request. "Thou hast asked a large thing;" or, "Thou hast been hard in asking: nevertheless, if thou see me when I am taken from thee it shall be so unto thee; but if not, it shall not be so." Elijah, who before tried to shake off Elisha, would now seem by these words more closely to attach him to himself. Perhaps, like the angel's words to Jacob, "Let me go, for the day breaketh," or God's words to Moses, "Let me alone," he intended first to try Elisha's faith and love, and having proved them, he now rewards them. Having tried their strength, he now proposes to load them with blessings. The exact connexion between Elisha's receiving the blessing sought, and the sign given, we may not be able to trace. "The sign proposed (says one) was by the direction of God's Spirit, that thereby he might engage him the more earnestly to wait, and diligently to pray for the mercy." Perhaps it was also intended to intimate, that if Elisha saw his friend trace the heavenly road, and actually enter heaven, it would be a *token* that God had endowed him with that gift for communion with the heavenly, the invisible, and the future which he so earnestly sought.

But though the meaning of this passage is somewhat difficult, the lesson taught us is evident. Does not our conduct sometimes contrast mournfully with that of Elisha? Our great Restorer stands before us, and points to his cross, his throne, his name, his Father's testimony, and his own promises, and says, "Ask what I shall do for you now I am received up." How backward are we to ask,—how small are our requests? Jesus has still reason to say, "Hitherto have ye asked nothing in my name." Let us aim to be more like Elisha, and, deeply sensible of the weight of our work and the greatness of our own weakness, cry for a large and glorious manifestation of the Spirit of God. Whatever be the case as regards the relative greatness of Elijah and Elisha, we are sure that the Lord Jesus will be still infinitely above all his people; still let us seek to be more and more like him, and to receive out of his fulness and grace for grace. Nothing that he has promised can be *hard* for him to perform.

But we must now turn our attention to a spectacle of wonder such as hath been seldom witnessed in this world. In the distance dark rolling masses of clouds are betokening some fearful commotion in the elements of nature. The wind howls piteously, and the deep-toned thunder peals forth its notes of grandeur. The coming whirlwind approaches directly towards the path of the two travellers, who still walk calmly on. Oh! sight of wonder! they are wrapped in the awful folds of the wings of the whirlwind! It is *now* that the expected separation takes place. Forth from the centre of the storm rushes a glorious chariot, drawn by horses of fire, and parts the friends asunder. Elijah is gone; borne upward, as on the lightning's wing,

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he is gone into heaven, and Elisha is left behind. "One is taken, and the other is left." The one filled with rapture, the other with amazement. The one entering on sinlessness, the other on service. The one receiving glory, the other obtaining new supplies of grace. O Lord, how manifold are thy works, how wondrous are thy ways!

In this glorious event we may trace the power of God, and see how all the elements obey his command. We also catch a glimpse of the glory of the royal state of the King of eternity, and of the dignity of his attendants: "He maketh his angels spirits, and his ministers a flaming fire." What beings of celestial power, glory, and beauty, have His hands formed! What honour does He put upon redemption, seeing that He does so much for his redeemed! Everything which He does to his people, and all the glory to which He uplifts them, is expressive of his delight in Christ. As one strikingly observes, "The blood which we see trickling from him who hung upon the cross, gives the fiery chariot all its power." Elijah well knew this when, in an after-day, he talked with Moses and the Saviour on the holy mount "of the decease to be accomplished at Jerusalem." Blessed Redeemer, our victory in death, and our triumph in the resurrection, are the glorious fruit of thy bitter agony!

What a contrast is there in the dealings of God with his children between what *seems to be*, and what *really is*. Thus the sons of the prophets who stood afar off, saw the whirlwind and the storm, but did not see the glorious chariot, nor the ascent of the triumphant prophet. Hence they thought that the whirlwind had cast him on some mountain height, or into the recesses of some distant valley, and proposed to send to seek for him. Elisha knew better, for he had seen him ascend. Thus many looked on an after-day on the transactions of Calvary. They saw the whirlwind, but saw not what was going on in its terrible vortex. We who have looked there in faith, and seen what Jesus did, justify God, and glory in the cross. Thus others looked on the bitter sufferings and apparently dishonourable deaths of the martyrs. They saw the whirlwind of human and Satanic rage, but not the chariot of God; but the martyrs could sing,—

"Man mock'd our helpless solitude:
'Midst heav'n's whole blazing host we stood."

So, also, when God's people are taken away suddenly by the pestilence or any other judgment; and in this respect "one event happeneth to the righteous and the wicked." Men see the whirlwind that rudely tosses property, friends, and life about in apparent confusion, and are ready to say, "Where is the blessedness of the righteous?" While faith sees ministering spirits, a present Saviour, promises fulfilled, and God glorified.

But what a change for Elijah!—a change of worlds, of circumstances, of company, and of condition. And what a change for the child of God, when the last fetter is broken and the last sigh heaved. Ignorance, dulness, coldness, are for ever fled, and all is light, life, and love. What he read on earth he realizes now, and proves "that to die

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*is* gain." He sees the Saviour's glory. He hears his heavenly greetings. He is filled with holy, humble gladness. The din of war is heard no more; the discords of earth are all gone by. The pains, the groans, the dying strife, are not thought upon. The war of the whirlwind is not heeded by him who rides home to his Father's house in a chariot paved with love.

This majestic event, over which we have hastily glanced and endeavoured in some measure to improve, may yet yield us some useful lessons. May we not conclude that the Lord intended to teach five things by this significant event?

1. *To instruct and warn the people of Israel.* Just as God testified to the antediluvian world concerning immortality, and warned them of judgment by the translation of Enoch, so did he instruct and warn Israel by that of Elijah. Man is prone to forget and overlook immortality amidst the buying and selling, the sins and temptations, the blasphemy and idolatry, wherewith this world is filled. We naturally sink down into this state of forgetfulness and unconcern, and God breaks in upon it by some startling dispensations and sudden separations. The rapture of Elijah could not be kept secret; God did not intend that it should, and it vividly brought that generation among whom it occurred into connexion with the invisible world. Moreover, it showed them what was God's estimate of character, and how much it differed from that which they formed. They had neglected the prophet, slighted his miracles, and despised his message. He had been driven out of their land, as unworthy to reside among them; and now God, in order to show how different his views were from theirs, exalted him to his heavenly courts. In the exaltation of Christ, as compared with man's treatment of him, we have a standing testimony of the difference between God and man. This should produce repentance for our vile conduct, lead us to reverence the words of Christ, to repose on his work and on God's testimony concerning Him.

2. *Elijah's rapture typified the ascension of Christ to glory.* While in many respects, both personal and ministerial, Elijah may be considered as a type of Christ, in some respects there seems to be a contrast. For three years and a-half Elijah's prayers held back the showers of heaven, until the earth became as iron; for the same period Christ rained upon the people who inhabited this land floods of truth and grace, and that amidst greater provocations than Elijah endured. Elijah brought down fire on his persecutors; Jesus implored blessings on his murderers. But in the rapture of Elijah and the ascension of Christ we may trace a similarity. His exit from earth was affectionate, glorious, and signalized by the bestowment of rich blessings. Still the scene on Olivet casts the Jordan scene, with all its wonders, far into the shade. How affectionately did Christ gather his scattered and feeble flock around Him,—how did He forgive them, comfort them, breathe on them, lead them out as far as to Bethany, and then, *as He blessed them,* He ascended to glory. He waited not for a convoy. He rose without any aid from above. The Shekinah cloud of glory, his Father's own chariot, met Him, and millions of

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angels welcomed Him back to heaven and wondered much to see Him enter it, not so much by might as by merit,—" by his own blood He entered into the holy place." On this account, and as a reward for his sufferings, the Divine Father said,—" Set thou at my right hand," and made Him " Lord of all." Then what vast blessings did He bestow, even the promised Comforter, with all his plenitude of gifts and graces,—a double portion, indeed, as compared with what prophets and righteous men had enjoyed in the previous ages. " Thou hast ascended up on high, Thou hast led captivity captive : Thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them."

There was one point in the history which we found somewhat difficult of interpretation, but which is capable of an important application when we look at the event as typical. Elijah told Elisha that if he saw him when he was taken up, his large request should be granted ; we cannot exactly see the reason for *this*, but we may learn from it that our receiving of constant communications of the Holy Spirit stands connected with, and is dependent on, our having the eye of faith fixed on Jesus, its all-suited and all-sufficient object. We must see our ascended Saviour,—we must continue looking unto Jesus, if we would receive the Spirit. " He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they who believe on Him should receive."

3. *The translation of Elijah foreshadows that of the saints in the latter day.* As in the days of Enoch, of Elijah, and of Christ, the times preceding the coming of the Lord and the rapture of the saints will be times of growing wickedness and ripened apostasy. But though the portion of the Church destined to this high honour *may* (for we cannot speak positively) have to pass through much tribulation, yet they shall be taken into their ark before the fiery deluge comes. There in their chambers shall they hide themselves for a little moment, while the Lord " cometh out of his place to punish the inhabitants of the earth for their iniquity." What a blessed change will they then realize ! This vile body shall be fashioned like unto his glorious body, and that " in a moment—in the twinkling of an eye."

4. It may be that those are right who conclude that by taking Elijah to heaven without dying, God intended not only to provide a witness to the glory of Christ in the holy mount, but a herald of his second coming among the Jews. One witness records that Moses and Elias " appeared in glory, and spake with Jesus of his decease which He should accomplish at Jerusalem." (Luke ix. 31.) And another oracle declares, " Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. iv. 5.) For the present we only say, " Hath He spoken, and shall He not make it good ? " And why should it be thought a thing incredible, that He who sent his Son from his bosom to die, should send his servant from before his throne to prepare the way of the King of glory ?

Lastly, the Lord intended, doubtless, by this history *to encourage*

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*faithful and diligent testimony in evil times.* Let us all seek, like Elijah, to be men of courage and constancy, witnessing for the truth without fear, and waiting for God without fainting. If we would act thus, and live and die (if needs be) witnesses for God, we must, like Elijah, be men of much prayer. Let us, like him, wrestle even seven times, until "the little cloud appear and the fruitful showers of blessing descend." (1 Kings xviii. 42, 43.) Let us love God's truth and cause better than our own lives, and God will assuredly help us through all troubles and raise us at last to his glory.

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## NOTES ON THE PSALMS.

### Psalm xxxiv.

An able writer on this psalm has allowed himself to say rather rashly, "The title given by the Jewish editors, like most of the other titles they have thought proper to affix to the psalms, has evidently no connexion whatever with the subject." Now, it may indeed be doubtful in some cases if the titles are altogether of the same authority as the psalms themselves, but still we are not aware of a single case wherein there is no connexion to be traced between the title and the contents of the psalm; and the fact that occasionally this connexion is not very obvious at first view, does seem to us to speak rather in favour of the genuineness than against it. A mere inventor would have taken pains to pin on to the composition something that would suggest itself easily to the reader as a probable occasion. Here, at all events, there is in the title just that combination of obscurity and probability that inclines us to assent at once to its genuineness, even apart from the fact that we have no authority for rejecting it. It has frequently been observed, as a most beautiful and appropriate circumstance in the life and experience of David, the man of God, that the first notes of his harp should give forth praise at the very time "when he changed his behaviour" (i.e., concealed his intellect) "before Abimelech, who sent him away; and he departed." Cast out again, homeless, friendless, helpless, David trudges along the highway of Philistia, with the world all before him, where to choose his place of rest; and though he knows not where to lay his head, he journeys on, singing, "I will bless the Lord! I will bless Him at all times: His praise shall continually be in my mouth." Is he not recording past experience as a source of encouragement now, when he says, "I sought the Lord, and He heard me, and delivered me from all my fears?" (Ver. 4.) And in verse 6, "This poor man" is no other than himself;—I who am thus using my harp to celebrate Him,—I who am an outcast,—this poor man whom you see before you. In the same happy strain of faith the whole psalm flows on, till verse 20 rises to the height of confidence,—"He keepeth all his bones, not one of them is broken,"—while the ruin of all his foes is foreseen as sure,—"Evil shall slay the wicked."

Could any circumstances afford a more suitable occasion for such a psalm being given to the Church? Taking advantage of David's

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peculiar state and feelings, the Holy Ghost gives to the Church a song that might suit her *Head*, the true David, when He came, and might equally suit every member. Augustine writes: "*Dicit Christus; dicat et Christianus;*" because the Head and members agree so truly in feeling and experience. It is one of the alphabetic psalms, carefully arranged for even the memory to grasp; and yet not so invariably regular as to cause us to think there is any mystery in that form of composition. It is interesting to note that the name of *Jehovah* occurs in each of the verses except three.

Our Lord might use it all. He could as truly say, "This poor man cried," as David, for He could point to Gethsemane, and to many a night of "strong crying and tears." (Heb. v. 7.) Who more than He could tell of the ministering *angel* (ver. 7), since, after the temptation, and at the season of the garden agony, He obtained such help? And it was He who could say, "Thinkest thou that I cannot pray to my Father, and He will presently give me more than twelve legions of angels?" Even (in verse 11) the expression, "*Ye children,*" comes from his lips more naturally than from any other, for He it is that has spoken of all God's family as "*My little children.*"

We ought to connect verses 11, 12, together. The sense is,—"If you desire life, and wish to see many days of prosperity, come unto me, and I will teach you the fear of the Lord." Christ is He that utters to us the words of eternal life by revealing the Father; and his disciples do but follow in his steps. And having taught us this fear of Jehovah,—taught us to cry "*Abba,* Father," and yet also to realize Him as *Jehovah,*—taught us, also, thereby what real life is,—He next points out the results. He shows us, in verses 13, 14, the holy issues, or effects, of the fear of the Lord,—the lips, the life, the pursuit of the heart, all tending in a holy direction. After this all is safety. (Vers. 15—21.)

The prophetic reference of this psalm is in the close. There the anointed eye of David, and the Son of David, and all the seed of David, beholds the final end of these trials. The righteous arrive in the kingdom, not one bone broken,—even as Christ came down from the cross, not a bone of Him broken, to show the inability of his foes really to injure Him. They see the wicked slain, and the haters of the Righteous One pronounced guilty and made desolate. Is not this leading us up to the throne whence the sentence goes forth, "Those mine enemies bring hither and slay them before me! Depart, ye cursed!"

The harp of David thus celebrates *the Righteous One's experience of the Lord's love even under the cross.**

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## Psalm XXXV.

There is this link of connexion between this psalm and the preceding, that in both we find "*the bones*" referred to; in the former as "not

* Dr. Allix:—"This psalm containeth the praises which the Messias gives to his Father for having delivered Him out of all his sufferings."



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broken" (ver. 20), in the latter as rejoicing (ver. 16). In both, too, we find *the angel of the Lord* acting as the Lord's instrument. In the former the angel acts to protect and preserve (ver. 6), because the whole song is one of the Lord's care; but in the latter the angel acts in the way of vengeance, an instrument in inflicting the Lord's wrath (vers. 5, 6), because in the latter case the burden of the psalm is intercession against those who hate the righteous without cause.

Throughout this is an awful psalm. Let us read it as the words of the Lord Jesus, and what do we find? We find Him praying to the Father for help, and then consenting to the doom of his relentless, impenitent foes; nay, rather pronouncing the doom with his own lips, as when He shall say to the barren fig-tree, "Cut it down," and to those on the left-hand, "Depart." It is in that spirit He says:—

"Let them be confounded.
Let them be turned back.
Let them be as chaff.
Let the angel of the Lord chase them.
Let their way be dark.
Let the angel of the Lord chase them." (Vers. 4, 5, 6.)

This is their sentence, uttered by the lips of the Judge; it is not the wish of one who is revengeful. It is the utterance of justice, compelled by the state of the parties to speak in stern severity. Our Lord Himself quotes verse 19, "*they hate me without a cause,*" in John xv. 25, on the last evening He spent with his disciples before He suffered; for then He found Himself in the very situation so strikingly described in verses 11, 12:—"false witnesses rising up,—men rewarding his whole career of kindness by spoiling his soul."

What a deeply affecting picture do verses 13, 14, 15, give of the Saviour's life for us. It may have been literally realized at Nazareth; Christ may have put on sackcloth when He heard of some one in sickness, fasting for the dying man whose soul he longed to save—none the less that the man was a foe. Jesus acted as if the man had been "friend or brother;" He felt such grief as men usually feel only when a beloved mother dies. And so He felt for all this miserable world. But now, says He, when the day of my calamity has come, they do not thus sympathize with me:—

"They rejoice and gather together.
They gather against me, the abjects!
Even those whom I knew not, tear me, and cease not.
The vile (parasites), who mock for a cake, gnash their teeth at me." (Vers. 15, 16.)

His cry ascends; his pleadings go before the righteous Father; and the answer comes. We have the answer in verses 26, 27:—

"*They are ashamed; clothed with shame,*" &c.

Carrying us forward to the day when they who rejected Him shall have as their portion "shame and everlasting contempt;" while they that favour his righteous cause—

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> "Shout for joy, and are glad;
> They cry continually, Let the Lord be magnified!
> Whose pleasure is the prosperity of his servants."

Is not this the "Hallelujah" of the glorified redeemed? Is it not their shout of joy, when sorrow and sighing flee away? And is not this the sound of the Lamb's harp and voice we hear, when amid this jubilee of bliss he says,—

> "And my tongue shall speak of thy righteousness,
> Of thy praise, all the day long?"

Throughout the endless day of eternity the Lord Jesus shall Himself speak the Father's "praise," and shall put marked emphasis on his "*righteousness;*" that righteousness which shall have been exhibited both in the doom of those who hated the offered Redeemer, and in the salvation of those who received Him. There is nothing in all this wherein his own may not fully join, especially on that day when their views of justice shall be far clearer and fuller than now. On that day we shall be able to understand how Samuel could hew Agag in pieces, and the godly hosts of Israel slay utterly in Canaan man and woman and child at God's command. We shall be able, not only fully to agree in the doom,

> "*Let them be confounded,*" &c.,

but even to sing, "Amen, Hallelujah," over the smoke of torment. (Rev. xix. 1, 2.) We should be able even now to use every verse of this psalm in the spirit in which *the Judge* spake it, we feeling ourselves his assessors in judging the world. (1 Cor. vi. 2.) We shall, at all events, be able to use it on that day when what is written here shall be all accomplished:—

*The awful utterance of the Righteous One in regard to those that hate Him without a cause.*

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## Psalm XXXVI.

He whom the Holy Ghost employs to write in these strains of elevated thought and intense feeling, is one not ashamed of his God. It is David; and as in Psalm xviii. 1, so here, he describes himself as "*servant of Jehovah.*" Perhaps it was specially appropriate to use this designation in a psalm that shows us so fully the apostasy of men and a world in rebellion. David glories in being "servant" to Him whom men desert and despise.

Like Balaam (Numb. xxiv. 3, נְאֻם) speaking in the Lord's name to Balak, so the Psalmist, in a kind of irony, represents "transgression" as uttering its oracle to the wicked. The first verse reads thus:—

> "Transgression utters its oracle to the wicked!
> (i. e., my heart thus apprehends their meaning,)
> There is no fear of God before his eyes!"—*Hengstenberg.*

And so he states seven features of the man who has no fear of God. All this prepares the way for the contrast, *Jehovah's character and*



"Vere scire est per causas scire"
(Ethical Etiology)

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*thoughts towards us*, v. 5—9. Nor is he done till he has shown us the Fountain of Life, surrounded by the redeemed, and has pointed us yonder to the ruin of the lost (v. 12),—scenes that carry us on to the Great Day and its issues.

What a Psalm is this! David, and David's Son, and every member of the household of faith, must always have found it most fitting; it is such a picture of earth, and such a glimpse of Godhead-glory, and grace. It suggests ~~the deliverance of all creation~~, "man and beast," and streams of bliss in reserve for us. It abounds in allusions to Old Testament history—allusions that make it more fragrant and savoury; as when verse 7th sings of Jehovah's care of "*man and beast*," calling up before us the ark of Noah, and the rainbow that spanned it after the flood; or when verse 8th sings of "*the river*," as if to remind us of the streams that watered Paradise; or when "*the fountain*" is spoken of, as if to send our thoughts to Deut. xxx. 20, Israel's fountain. It is such a song of Zion as can be appreciated only by meditation deep and frequent—such solemn meditation as will try to gaze up to these heavens (verse 5), wherein mercy dwells; penetrate those clouds in which faithfulness is hid; climb and explore the massy mountain heights of justice; cast the line into the fathomless deep of his judgments, and feel drawn by that grace that leads men to the shade of the Almighty wings, and then to the rivers of pleasure which flow from the fountain of life. If asked to describe what we see in this Psalm, we would say, We see here

*The Righteous One looking up to the God of grace from amid a world lying in wickedness.*

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## PSALM XXXVII.

A SONG of Zion, in which precious truths are stored up in the memory by aid of the alphabetic beginnings of each verse, but, as usual, with one irregularity (viz., *Ain* omitted), to prevent us attaching too great importance to this order. The two-edged sword gleams bright here; justice and mercy ride together over the field of earth.

It is suitable for the Church and the Church's Head alike, and for every age of the Church's history. At the same time some verses in it best suit special scenes. Thus, verses 31, 32, are a full-length portrait of the Just One—word, thought, deed; while Antichrist might be said to have sat for his picture in verses 35, 36. "I saw the wicked," &c.

Our Lord seems to quote this Psalm in Matt. v. 2: "Blessed are the meek—they shall inherit the earth;" and in this Psalm "*the little while*" is spoken of, that "little while" of the Church's patient waiting, now so well known to us:

> "*Yet a little while* and the wicked shall not be."
> "And the meek *shall inherit the earth.*" (Verses 10, 11.)

Undoubtedly, also, verses 37, 38, describe the final award, "the end," of the perfect man, and the final doom, "the end," of transgressors,

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victory being ascribed to and claimed for the Lord alone. (Verses 39, 40.)

*The Righteous One teaches all men to discern between the righteous and the wicked.*

# Reviews.

*Pre-millennialism a Delusion.* By a Member of the Presbytery of Northumberland. Johnstone and Hunter. 1851.

We should not have noticed this book at length had it not been for the extreme diligence with which it has been thrust upon public notice and eulogized in some leading journals. Post-millennialists, in the extreme consciousness of weakness, are so glad to catch at every defender, that they have at once adopted this new work, though it contradicts in almost all its arguments and statements the work of their former defender, Mr. Brown. Consistency is not regarded, and nothing is thought unworthy of praise that assails Pre-millennialism. In truth, Post-millennialists seem hardly to agree with one another in a single interpretation or argument.

The title of the book is not a meek one, and its pages betray few tokens of modesty and self-diffidence. The author evidently thinks his work a first-rate one, and looks upon himself as no ordinary philosopher, theologian, and critic. He has not read above a single book upon the subject,—does not know what Pre-millennialists hold or what arguments they use,—makes mistakes which do not do much credit to his education; yet he believes he has laid Pre-millennialism prostrate.*

* At page 123, we observed a reference to one "Xeuxies," a painter. It was some time before we recognised under this title one whom we had hitherto known as "Zeuxis." At page 71, we read of "liquid odours dropping from the wings of that holy dove which hovers over Messiah's Church." At page 75 we learn that "the one laver of regeneration must be a world's sacrament before that world can be washed in fire." We learn, at page 126, that "the soul of Abraham is not an older soul than when it quitted the body, for such language is unknown in eternity and pneumatology, and Abraham's soul is in eternity." Also, that "Adam's soul is no older now than it was when he died;" and that when we see him in the resurrection "he will be exactly 930 years old." We learn at page 28, that there was a conspiracy on the part of the Antediluvians to *burn* Noah's ark, as well as the good man himself; and that on the Sabbath morning, after God had shut him in, "a low, hushed, distant murmur" was heard; and then "savage outcries, terrible imprecations, fearful threats, grated on the ear;" then the "masses of the ungodly" rushed out of a "surrounding wood," with "demoniacal glee on their faces, with satanic cruelty in their hearts, with flaming firebrands in their hands;" and that then God "smote them with blindness," so that they had "to grope for the ark;"—a different account from what the Book of Jasher gives us, for according to it they merely tried to "break into the ark" to get shelter from

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Instead of setting out with *Scripture* as his basis, the author commences with *philosophy*, and devotes a long chapter to this part of his subject. The nature of his philosophy may be judged of from his disquisitions on the age of the soul of Abraham and Adam. His standing as a philosopher (of which he evidently has a very high idea) is poor enough ; yet it is on the ground of this that he thinks himself entitled to give out the oracular decisions of which his book consists. On a question like that under notice a true philosopher would have kept his philosophy to the last. He would have given the first place to the Word of God. Not so our author. His philosophy has settled everything before he has got the length of Scripture. It is, perhaps, on this account that he never tries to prove his theory from Scripture. He attempts to disprove the other, but that is all. Not a word of positive evidence,—not a proof-text to build his theory upon! Scripture seems not required to prove Pre-millennialism a delusion! His criticism is as meagre as his philosophy, though he speaks as a master. The use he makes of it is merely to tear to pieces certain verses of Scripture which stand in his way, as when he proves that *Christ* means *the Church.* His style is disjointed, and sometimes hardly intelligible, though laboured to an extreme. His acquaintance with his subject is very limited: he has read nothing upon the subject, and, of course, knows nothing of what Pre-millennialism is. Hence, we suppose, comes the singular and self-sufficient confidence with which he pronounces it a delusion.*

No two writers against Pre-millennialism agree as to the generalization which is to occupy the judgment-seat and decide the doom of the texts which they summon so unceremoniously to their bar. The generalization which the Northumbrian anti-delusionist adopts, though

the rain, a much likelier story. We learn at page 97, that our Lord's "first resurrection took place" on the cross just before he died. At page 56, we are taught that the word "Christ," in Rev. xx. 4, means "the Church." "They lived and reigned *with Christ,*" is said to mean, "The martyrs lived and reigned *with the Church.*" The word Cæsarianism, which occurs so often in his book, is incorrect. We do not say Calvinianism, but Calvinism. Cæsarism is the proper word, and this the French philosopher has adopted.

* Was it ignorance that led to the following statement:—"Such puerile books as *Erchomena* may cast an empty and verbose ridicule upon God's glorious Gospel, and sneer at Bible Societies and Methodist meeting-houses in a way that will gladden the heart of the veriest Jesuit." (Page 148.) The book called "Erchomena" is one published a few years ago by Mr. Tonna. No one who knows Mr. Tonna will believe that he ridicules the Gospel or sneers at Bible Societies, or makes use of empty and verbose language, or that he is likely to write what is puerile. And if our readers will take the trouble to read the seventy-nine pages of which this excellent little work consists, they will agree with us in thinking that a more unfounded piece of slander was never invented than the above. There are only two allusions to Missionary Societies in the work, at pp. 69 and 78, and both contain the very opposite of sneers or ridicule. We will extend to the Northumbrian Anti-delusionist the charitable excuse that he never read the book that he reviles. Yet it is one of the worst instances either of ignorance or misrepresentation that could be produced. What would Mr. Tonna say were he to read such a sentence as we have quoted above?

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novel in the annals of this controversy, we recognise as an ancient friend of not very happy memory. The idea is borrowed from a book published last year in Paris, entitled "L'Ere des Césars." "Cæsarism," says M. Romieu, the author of that strange production, "which I foresee has the general form of a fast approaching future, and which I see even now introduced among us, will, on its first appearance, be mistaken by many for monarchy, from which it differs, however, in one material point: this latter can be founded and maintained only inasmuch as it inspires belief,—the former lives and subsists by itself. . . . Each Roman Cæsar thought to make his family endure by sharing the purple with his son; and yet two successive generations always witnessed the failure of the attempt. . . . I can imagine no other sequel (I will not say *end*) to our troubles than a succession of masters, called into existence by passing events,—impotent to found, although prompt to establish themselves. I term these Cæsars."

Starting from this idea, the author decides—for his "spirits" are no sooner summoned from "the vasty deep" of his mind than they are at once promoted to the seat of judgment—that Satan is yet to erect on the ruins of the Papal Antichrist another and grander apostasy which is styled "Cæsarianism;" that the former of these apostasies, inasmuch as its central iniquity is its professed rejection of the Word of God, shall, in accordance with a certain principle of congruity which he finds in the method of the Divine procedure, be "supplanted by the word and by the preaching of the Gospel," suddenly accompanied with unusual power; that the latter of these apostasies, inasmuch as its central iniquity is an open rejection of a personal Lord and the substitution of a visible "Cæsar" in His room, shall, in accordance with the same principle, be "overwhelmed by the coming of the Lord himself; that the Millennium is interposed betwixt these two apostasies, the latter apostasy, indeed, springing out of it; that, therefore, the Advent is not Pre-millennial.

Now, instead of allowing this generalization to try at its bar the sayings of the Word of God, we venture to reverse the process, and arraign the generalization at the tribunal of the Bible.* A single

* We do not condemn generalization. In its own place, an hypothesis is not only admissible, but indispensable, in order to a just classification of instances, to discard or pervert a plain fact in nature. It is thus only, for example, that physics ever can be successfully studied. But allow the hypothesis to have its proper function,—allow it to discard or pervert a plain fact in nature,—then it proves fatal to all scientific progress. And as in physics, so in theology. The Socinian forms *his* "comprehensive generalization;" he pronounces *his* decision that God and man cannot co-exist in one person; he finds in the history of the Nazarene irrefragable proof that He was truly man; and then, in examining the texts which declare his divinity, he brings each to the bar of his generalization (not the generalization to the bar of the texts), and the trial and verdict and sentence become a short and summary work. Similar is the principle of procedure adopted by the author of this *brochure*, and indeed, less or more, though not so offensively or in such ignorance of Scripture, by all who have preceded him in the same track.

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passage shall suffice. In Dan. vii., we read that the Roman "Beast"—in its twofold form, Pagan and Papal—perishes; is "cast into the burning flame;" this destruction comprehending, within its terribly ample sweep, not the ecclesiastical system merely, as symbolized by the "little horn," but the entire ten kingdoms, as symbolized by the ten horns; and we read that *immediately* succeeds the reign of the saints—the fifth kingdom or monarchy, and, be it observed, the *last*. This is, of course, the Millennium. Now the question is, "*By what agency is this effected?*" We read thus, at vers. 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." And the explanation is completed by vers. 13, 14: "I saw in the night visions, and, behold, *one like the Son of man came with the clouds of heaven*, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, . . . his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now, on these words we have to remark,—1. That the expression in italics points to a personal advent of the Lord Jesus. (Compare Rev. i. 7; Acts i. 11.) If not, where shall we have evidence of a personal advent at all? 2. That the kingdom thus set up is expressly said to have *no successor*, unlike, in this respect, to the four kingdoms which had preceded it. Is this compatible with the idea of a "Cæsarianism" existing after the Millennium? If the Cæsarianism were merely a new phasis of the dominion of the foretold beast, we could understand it, and should not, for our part, be disposed to object to it. But our author supposes the beast to perish, and the Millennium—which, he says, may extend over 365,000 years—to succeed. And then arises the Cæsarianism,—a kingdom surely as worthy of a place in the prophetic symbols as any of the four there described. It is only after that period that the Son of man comes in the clouds of heaven. Is this in accordance with the vision?

But further. What says the Holy Spirit elsewhere in interpreting Daniel's vision? In 2 Thess. i. 8 the interpretation is given. The twofold process by which the beast is removed is described in Dan. vii. 26, and in 2 Thess. ii. 8, by two terms so exactly similar, that the eye, in reading the latter passage, is at once thrown back on the former. "Consume" and "destroy" are the two words used in both passages,—the one indicating a wasting process, and the other a signal overthrow, emerging the one after the other. But in 2 Thess., the *agencies* are given with more precision. The "wasting" is "by the Spirit of His mouth," the "destroying" by "the brightness of His coming." Now, what is this latter agency? Plainly, we think, the same kind of coming as Paul had spoken of in his former letter; for the whole drift of the second letter is to correct an error into which they had fallen respecting the time of that coming (they having imagined it was already set in), and not to correct anything concerning the nature of

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the coming. And what kind of coming was it? It was not a spiritual coming, but a personal and literal coming, for He descends with the voice of the archangel and the trump of God, and the dead in Christ are raised, and they who are alive and remain are changed.

We are much mistaken, if this single passage in Daniel, with or without its exponent in Thessalonians, do not brush away the author's finely-spun cobweb.

The author founds one of his proofs upon the trite fallacy, that because the Lord Jesus said it was expedient for Him to go away in order to the coming of the Spirit, therefore His advent must necessarily close the Spirit's work. And, after telling us that "it is a pity more deep thought is not given to this subject,"* he launches out into a theological dissertation about the respective offices of the Three Persons in the Godhead, and closes with the oracular deliverance, that if the Lord were to appear in the field of renovation in company with the Spirit, there would be exhibited an act which finds no place in any other of the personal operations which flow from the Triune Jehovah." Now, our author ought to know that no intelligent pre-millennialist holds that the Lord Jesus shall "appear in the field of renovation, doing the work of the Spirit," during the Millennium. He is visibly manifested, during that period, only to the risen and changed saints. Besides, even though He were manifested visibly to others, this would no more supersede the necessity of the Spirit's work, than when on the way to Damascus He was manifested to Paul and his fellow-travellers. Who operated effectually on that occasion in the soul of the future apostle, whilst the men who were with him were left in unbelief? Was it, or was it not, the Spirit?

Our author boasts not a little of his massive divinity,† in contrast with "the somewhat meagre theology which has well-nigh universally accompanied the Pre-millennial theory." Perhaps he will allow us to tell him that he has somewhat yet to learn, and that his theology is not a little at fault when, founding on John xvi. 7, he asserts that the ministration of the Spirit is necessarily only during Christ's absence. When the Lord declared that it was expedient that He should go away, and that if He did not go away the Comforter should not come to them, He meant that He needed to enter the holiest and present His promised work, in order to receive the Spirit for the Church. (Ps. lxviii. 18, 19.) The Spirit had been working, it is true, before, but only on the credit of Christ's coming work, just as sinners had been forgiven before on the credit of the same work. But now, the Spirit was formally given, and given in great power. Hence the necessity that the Lord should go away. It is nowhere, however, said that it is necessary that He

* The painful thing about such expressions is, that they are always given forth in such a way as to say, "I am the man of deep thought, I am the man of earnest mind and massive theology." (Gal. vi. 3; Rom. xii. 3; 1 Cor. viii. 2.)

† Is it a doctrine of this massive theology, that Christ underwent a first resurrection upon the cross, and then a second resurrection afterwards? Is this sound doctrine?

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should *stay away*, in order to the Spirit continuing to work.* We are almost ashamed to be repeating these first principles of divinity.

We might pursue our criticisms without limit, and prove the utter baselessness of our author's theories and syllogisms when tested by the simple Word. But our space is already more than exhausted. One or two things we note in closing.

The book is pervaded by a thorough and most reprehensible ignorance (we select this alternative rather than that of wilful perversion) of the real arguments and views of his opponents. We give an example which has just met our eye. It is his exposition of 1 Thess. iv. 10—17 :—"The proof which our friends draw," he says, "from this place, depends on the meaning they give to the words—'The dead in Christ shall rise first.' Indeed, the starting point of the whole error seems to have its root here. It would seem as if the similarity of sounds in the 'rise first' of this place, and the 'first resurrection' of Revelation, had led them astray. And when one considers how easily a thoughtless and somewhat superficial exegesis would apply to this place to clear the difficulty in Rev. xx., it is not difficult to account for the theory that has been taken up. It is more difficult, however, to conceive how men could persist, in these days of sounder analysis, to prove the doctrine of two resurrections from these verses!" He then proceeds, with no little pomp, to show that "the apostle does not speak of the resurrection of the wicked in any place in this chapter," but that the parties intended are—the dead saints, and the saints who are alive and remain when the Lord comes. Now, why all this waste of words? What intelligent Pre-millennialist ever dreamed of assigning to the passage the meaning here combated? We hold it to mean the saints alone—dead and alive. It is the "gathering together" unto the Lord of these two parties, which constitutes the preciousness of the consolation to the bereaved. The author, however, misses one main element in the consolation, and that is the possible nearness of the time when this "gathering together" shall occur.†

This ignorance betrays him into the most melancholy exhibitions of spiritual pride. The author not only recognises in himself the perfect logician, philosopher, critic, and theologian, but also the personification of a Christian. Almost every page is disfigured by assumption like the following:—"But the truth is, an earnest mind that grasps these things clearly, cannot help a feeling of impatience with the feminine sentimentalism about the sweetness and gentleness of 'dear Jesus,'

* We have heard it argued by Post-millennialists, that as it was expedient that our Lord should *go* away, therefore it must be expedient that he should *stay* away. If this argument have any force, then it must be expedient that he should *never* return at all.

† We might notice how entirely our author is opposed to Mr. Brown on such a point as the above. Mr. B. admits, that not death but the Lord's coming is our hope. Not so our author. Death seems the great thing in his eye. There is hardly a single interpretation in which he is at one with Mr. Brown. The two great defenders of Post-millennialism are more at warfare with one another than with us.

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which mingles so abundantly with the emotional in this matter. . . . Little do people know what it is they desire when seeking the visibility of 'the King that scattereth evil with His eyes,' and whose glorious appearance sunk even a Daniel and a John into feebleness and a kind of death." Now, he ought to know that no Pre-millennialist expects to see the Lord at His coming, whilst still unchanged. We do know what we desire when we long to see our King face to face. With our glorified bodies we shall not sink either into "feebleness" or into "a kind of death." And as to the "feminine sentimentalism," he ought to know, and, we believe, *does* know, that they are not Pre-millennialists who indulge in such familiarities towards the Lord. The hymns of Wesleyan Methodism are, perhaps, the most noted specimens of the sentimentalism intended. We have yet to learn that Pre-millennialism has any place in these.

The most painful feature of this whole production is the tendency which it has to turn away the reader's eye from the person of our returning Lord. "His attention," he says, in speaking of the Lord's bearing towards John in his Patmos vision, "is at once and wholly turned to the Church, and away from the immediate view of his Lord—an example to all ministers so long as the Church needs our attention, which it will do to the end of time." Ah! how little does the writer comprehend the heart of our gracious Lord! True, the Church needs the attention of His ministers. But how are they to be enabled to bear this great burden? By what motive are they to be sustained? For poor work they shall make of it, if they be not stimulated personally to doing and to enduring. The motive is announced by the Lord at the close of this very book no fewer than three times: "Surely I come quickly." And John enters into it, and rejoices in it when he responds —"Even so come, Lord Jesus."

We should not have deemed it necessary to notice at such length this publication, had it not been that its sophistries and singularly crude exegesis seem to be accepted, in some quarters, as valid conclusions. The principles of interpretation here recommended and employed are dangerous in the extreme. By them any amount of false doctrine can be introduced into the Church. They convert, at the pleasure of the interpreter, the prophetic future into a myth as spectral as is any myth into which German Neology has converted the historic past. Straussism is just an application to *history* of the same principles by which our author makes void all *prophecy*. The doctrine of probabilities, founded on human calculation, has no place within the domain of the sure word of prophecy. If it be, as Bacon has it, the sole province of the philosopher to "ask questions at nature," not less is it the sole province of the divine to ask questions at God's Word.

We return for a moment to the author. It is really time that our friends were learning a little self-respect. The old maxim has not yet fallen from its place in the canons of criticism, "Judex damnatur, cùm nocens absolvitur"—shall we add, "cùm nocens laudatur"? "For some time past," he writes, "we have been led to believe that the Pre-millennial theory was approaching its close." With the besom of

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high-sounding phrases and soaring generalizations, this troubler, it seems, is to be swept out of the synagogue. Ah! brother, take heed to thy way. Beware of high-mindedness. Cultivate modest humility. Do not imagine that you can refute a system of which you are in profound ignorance. Do not flatter yourself that all the philosophy, and logic, and criticism, and theology, and goodness of the age is embodied in yourself. Other men have read their Bibles as well as you, and they are neither ashamed nor afraid of their cause. It is recorded in Church history, that, on a certain occasion, there stood up in the Jewish Sanhedrim, a doctor of the law, named Gamaliel, and closed his wise counsel to his heated brethren in these memorable words:—"Now, I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

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*The Structure of Prophecy.* By James Douglas, of Cavers. Edinburgh: Thomas Constable.

The same elegant taste and beauty of style which characterized the former works of this author are equally discernible in the volume now before us. It is, however, only a sketch, and a very rapid sketch, of the subject of which it treats,—a sort of finger-post, pointing the way for some author who may hereafter, as Mr. Douglas earnestly desires, "give the world a standard work on the whole of prophecy." It were vain, therefore, to enter upon any detailed criticism, but we notice one statement which seems to require a few remarks.

"The Pre-millennial personal reign of the Messiah upon earth," says our author, "during a thousand years, was, in the first instance derived from the rabbins and from Jewish tradition." (P. 85.) Now this is a statement which admits of being distinctly disproved. Granting it to be true that the Jews, as Mr. Douglas tells us, held that the world would last for seven thousand years, of which the last thousand was to be a Sabbatical period, when the Messiah would judge the nations,—how can it be maintained that their theory was founded only "on the authority of their own imaginations," since the Apocalypse gives a similar account of the last millennary of the world's history? Is the book of the Revelation a reproduction of rabbinical traditions? Or must we not rather hold that the Jewish creed on this subject was founded on some prior tradition of Divine authority? The Jews were certainly right in separating the last thousand years from the preceding period, and in believing that they would exhibit a different character from any age that had gone before; and even if every other fancy which they associated with this belief were unfounded, whence could this one fact have been derived, if not communicated from on High? But farther, the opinions, the origin of which Mr. Douglas ascribes to Jewish traditions, were held, as is well known, unanimously, or almost unanimously, by the Christians of the first three centuries. Were they adopted by them from the Jews? Rabbinical traditions will surely not

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be alleged to have possessed such weight with the primitive Church as that a doctrine founded solely upon them would ever have found general acceptance. Nor do we think that Jewish literature was in these days very familiar to Christians. It is a fact, moreover, that the early fathers, who, whether right or wrong in holding these opinions, cannot be supposed to have been guilty of wilful deception, always refer to the teaching of Christ and his apostles as the source from which they derived their expectations. The truth is, that Pre-millennial doctrines are rabbinical only in the same sense in which the doctrine of the resurrection is rabbinical. Both were known to the Jews; both were taught by the apostles; both were received by the Church.

"We may propound perhaps as a safe rule," says our author, "that the interpreters of prophecy are most generally right where they agree, and oftenest wrong where they differ from each other." (P. 11.) The rule cannot be made a very useful one, however true it may be theoretically. Differences of opinion among Pre-millennialists have often been urged as arguments against the truth of their opinions; and we are tempted therefore to conclude by exhibiting a few instances of disagreement upon the opposite side:—

"Had all Judah and all Israel accepted the invitation (to return from Babylon) as a complete nation, and not as a mere remnant, we see in Ezekiel the ample provision that God would have made for them; a noble kingdom and a glorious temple." ("Structure of Prophecy," p. 70.)

"It is a view," writes Mr. Fairbairn, after quoting a similar explanation of Ezekiel's prophecy, "entirely at variance with the dimensions assigned to the temple, the mode of the distribution of the land, and the description of the river; all of which were connected with physical impossibilities to the new colonists." ("Commentary on Ezekiel," p. 387.)

Again, a late writer, after quoting the apostolical commission, asks,—

"Is it conceivable that any primitive Christian should persuade himself that all nations might be thus discipled, baptized, and brought under the discipline of Christ's laws in his own life-time?" (Brown, on the "Second Advent," p. 34.)

But hear Mr. Douglas:—

"We confess that had we lived before the apostolical writings which disclose the long continuance of the great apostasy, we should, along with the majority of Christians in those days, have strongly expected that Christ would have appeared in person to judge Jerusalem; and that, to the destruction of Jerusalem would have succeeded, without delay, the judgment both of the quick and of the dead." (P. 87.)

And again:—

"The literal Gog and Magog are to perish literally upon the mountains of Israel previous to the commencement of the millennium." ("Structure of Prophecy," p. 126.)

But Mr. Fairbairn, after commenting on the prophecy of Gog and Magog, says:—

"Persons who, in the face of all these considerations, can still cling to the literal view of this prophecy, must be left to themselves; they are incapable of being convinced in the way of argument." ("Commentary on Ezekiel," p. 379.)

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Clearly the Post-millennial view is scarcely as yet reduced to such fixed and certain principles as its authors pretend. The amount of conflict between the chief supporters of the theory is almost incredible. They have no common principles of interpretation, and hence their interpretations are utterly at war with each other.

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*A Commentary on Ecclesiastes.* By MOSES STUART, Andover. New York: George Putnam. 1851.

No book of Scripture is more appropriate for the exigencies of the present day, perhaps, than this book of Ecclesiastes. "Many run to and fro, knowledge is increased;" representatives of all nations flock together to every exhibition of the world's industry, grandeur, resources, ever hoping to be able to raise the cry, "Eureka!" in the ears of men yearning after happiness. This book proclaims that no man need seek happiness in the brightest and best things of earth; for long ago has this experiment been tried, and tried by the wisest, richest, and most likely of all. "Vanity of vanities!" was the result; nothing but "vanity of vanities," till he turned back to the long-forsaken Jehovah, before whom he bowed, on whom once more he rested, and to whom he sang in rapturous satisfaction, "the Song of songs, which is Solomon's." Oh, if Coheloth were in our day to preach again with the living voice to the crowds of London that throng its Crystal Palace and its haunts of amusement and its seats of business! The world's day is ending, and men are still chasing the mirage.

The fitness of this book to our world's present circumstances has drawn our attention to it; but some passages also bearing on prophecy have contributed to lead us to its pages. Thus, in a note, the author remarks on Isaiah xxvi. 19:—"*Awake and sing, ye that dwell in the dust* (i.e., ye dead); *for thy dew is as the dew of herbs, and the earth shall cast out* (bring forth, *Hebr.*) *the dead*."—"Beautiful imagery this, in which the grave is represented like the grass on which dew falls, as fructiferous and bringing forth its dead as the fruit. This is now generally admitted to refer to the resurrection." (P. 156.)

The critical portion of this Commentary is, on the whole, excellent and satisfactory. But we were certainly startled at the author's confidence in his conclusion that Solomon was not the writer of the book. He thinks the book fully inspired, as much as any other book in the whole Bible; but still he thinks it was not written till about the days of Ezra or Nehemiah, and that the writer has merely *introduced Solomon as a speaker*. The only argument of the least weight on his side is, the fact that the *diction* is liker that of the times of Ezra and Nehemiah than any other. This is quite true; but it is very precarious as an argument. Nehemiah and Ezra may have borrowed their diction from this book,—writing in times wherein the calamities of the land had led em and others to peruse it often; or there may be twenty other les of accounting for the apparent resemblance. At the same time, esemblance is slight,—very slight. Then, as to *style*, or the g of the style, we see no resemblance whatever between Cohe-

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loth and Ezra and Nehemiah. The fact is, this book is quite unique; its *subject* being peculiar, of course its style and language may naturally be so; and this alone is quite sufficient to *silence* any argument drawn from this source.

But he objects, that if Solomon were the writer there are *omissions* quite inexplicable. There might be; but are we competent to handle this *argumentum a silentio?* Surely not at this distance of time. And what are the supposed unaccountable omissions? Why, in writing the book of Proverbs, "he *could not have omitted such favourite expressions as* 'Under the sun,' 'I turned to see,' 'I said in my heart.'" Is not this baseless inference?

Again, he objects, that Coheloth says, "I *was* king," not "I *am;*" conveying the idea that he was no longer king. Who does not know that a writer, writing for others, and for other days as well as the present, commonly uses that style? And, besides, is not the clause capable of being rendered, "*I have been* king?" Again, in i. 16, he first assumes, that "*all* before me," is "all *kings;*" and then he asks, How many were there before Solomon? Only one. But his assumption that "*all*" means "all *kings,*" is utterly gratuitous. Again, in i. 16, and other places, he says, Solomon would show great want of *modesty* in so commending his own wisdom. But how so? Is he not purposely doing this in order to draw from his very success in wisdom an argument to dissuade others from attempting that way of seeking happiness. What else, then, could he say, but "I have exhausted that mode of seeking; you need never try it after me."

Sometimes, in his objections, he finds it "*difficult to avoid the conclusion*" that certain things were, in the writer's eye, things of later date. We see no argument in this; it is but the commentator's fancy. He thinks, moreover, that "oppression" (ver. 7, &c.), and other such hints of the state of the land, are quite inconsistent with Solomon's reign. But are they at all inconsistent with the *latter years* of his reign,—when he became an idolater, and when one and another evil sore burst forth on the political body? Rehoboam's history is a proof of what we assert. There was evidently a general gloom over Israel in Solomon's later days, and very sore evils appeared; men sat in sadness under their vine and fig-tree; idolatry had darkened the land. Further, Mr. Stuart thinks that even vii. 26—28 could not be said by Solomon, although every other critic thinks that no other experience could be adduced to explain this reference except such as Solomon's.

We cannot dwell on these points at length, but there is no proof whatever, of any strength, that *Solomon* was not the author. And if there is none against it, then there is this overwhelming proof in favour of Solomon as its author, viz., that the book opens with this statement, "The words of Solomon, son of David." If this does not prove Solomon its author, then the real author of the book cannot be indicated by words. We take farewell of the Commentary, regretting this view of its writer all the more because of the excellent and really useful matter throughout the volume. The critical part supplies what has long been a decided want in our biblical literature.

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*Ad Clerum. Specimen Theologicum ad exprimendum normas spiritualia legendi, sub literâ S. S. Hebraicâ latentia.* Londini: Impensis C. J. Stuart. 1850.

The writer of this pamphlet has chosen to give forth his views in Latin, because the unlearned and unstable are prone to wrest such views to their own destruction. His object, in these thirty pages of rather heavy Latin, is to point out the latent meaning stored up in Hebrew names. An example will give a clear idea of the whole. He quotes from Jerome's epistle to Paulinus with great approbation, that "in *Joshua* every city, village, mountain, torrent, and boundary, describes the spiritual realms of the Church and the heavenly Jerusalem; in *Judges*, every chief of the people mentioned is a type; in *Samuel*, the death of Saul (שאול) is the abolition of the old law." Proceeding on the same principle, he selects 1 Chron. xv. 1—29, for more expanded illustration; and thus, in ver. 5, finds "*Uriel*" to be "the light of Jehovah," for the "sons of darkness" (*Kohath* being "hebetatio"), and so forth.

We must say, there is little valuable here. If it were meant only as a pleasant exercise, suggesting interesting truths, it might be very well; but gravely to maintain that treasures of truth are stored up in these names to the disparagement of the historical reality, or, at least, importance of the names, is wandering into paths of mysticism. At the same time, it is very interesting to see how the fathers of Israel, in giving names to their children, had their thoughts fixed on important truth; as when a son is named "*Azrikam*," 1 Chron. iii. 23, "My help shall rise up;" or chap. iv. 21, "*Er*," vigilant; or when (ii. 13) the first son is "*Eliab*," God is my Father; the second, "*Abinadab*," "My father is bountiful;" or, once more, when, in 1 Chron. i. 37, we find a family whose eldest are "Nahath, Zerah," "Descent, Ascent," perhaps hinting at *humility* preceding *exaltation*; and, in ver. 30, a family whose names run thus, "*Mishma, Dumah, Massa, Hadad*,"—Listening, Silence, Exaltation, Honour,—as if the father had thereby taught this truth,—"Swift to hear, slow to speak, is the way to exaltation and honour."

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*Memoir of the Rev. Edward Bickersteth.* By the Rev. T. R. Birks. Two vols. London: 1851.

We should greatly like to see the whole question of biography,—its value and form and limits, its befitting subjects, legitimate materials, and due proportions,—subjected to a calm but severe investigation. "A Memoir" is easy reading, and as it fills up time without drawing largely on the mind, it is sure of always being a popular branch of literature. But allowing themselves to be tempted by this widespread taste, partial relatives, interested publishers, and mercenary executors, have not seldom forgotten what they owed alike to the dead and to the living, in their bad anxiety to make a lucrative speculation. Of old, "A Life" was a portrait which recalled, within the compass of

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a few pages, those features of a great character which it was well for others to know; and even Luther and Calvin have the main facts of their eventful day recorded in biographies of no formidable bulk. In our times, however, "a Life" is not deemed either graphic or complete, unless, as in the case of Southey or Scott, the individual is painted in every attitude and costume;—all the notes he ever penned are given at length, his contemporaries grouped upon the same canvas, and the work swelled to not fewer than eight volumes.

This is a twofold error. It is a literary error; for drapery and concealment are as essential to the full success of biography as accuracy and vividness; and our impressions of a character are invariably weakened when it is so obtrusively delineated as to leave nothing to be filled up by the imagination of the reader. But the error we allude to is, besides, and especially, a practical one,—for the main object which ought to be kept in view, in all biography, is not to preserve everything that may be recorded of an individual, whatever were his talents or his rank, but to make us acquainted with such traits, and views, and habits, and principles of the man as will teach us lessons of holiness, and fit us better for Christian service on the earth.

With the men of this life, biography aims no higher than to gratify the curious. But in the hands of a believer it resolves that the Church be edified.

It is scarcely needful to say that "the Memoir" before us is drawn up on the principle, and points to the end we have spoken of; and is altogether worthy, both of him whose character is delineated, and of them by whom the sketch has been prepared. Edward Bickersteth, though he studied at no university, and won no academic honours—though neither a doctor nor a bishop, yet, as a useful writer, a devoted minister, an eminent Christian—a man not inferior to most of his Evangelical contemporaries in the Church of England, in respect of talents and attainments, and surpassing them all in the influence he wielded—a man whose character neither hatred nor envy ever impugned, and whose decisions had the authority of law over a large section of his brethren—a man entitled, by the consent of all, to rank with Romaine, and Newton, and Cecil, and Scott, in purity, and zeal, and courage, and spiritual warmth, and laborious usefulness—was one of whom "a Memoir" could not be dispensed with, and the "Memoir" now given to the Church is all we could have desired. It is affectionate without being partial—it is distinct without being minute—it is full without being tedious—and throughout it is a testimony to the grace of God, and replete with the weightiest lessons of righteousness.

If our limits had admitted, we should gladly have noticed what seem to us the peculiar characteristics of Edward Bickersteth, and urged our readers to dwell upon that simplicity and love and holiness which beamed from all his life. But there are three classes of individuals to whom we would more especially recommend the study of this "Memoir," and who ought, as we imagine, to derive lasting advantage from his experience.

First of all, we would beseech *young men* entering upon life, or



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immersed in the business of the world, to peruse and ponder all that relates to Bickersteth's deportment whilst yet an official in the Post-office, or clerk to an attorney (as related in vol. i.), for it will show them how the temptations even of London, without a friend or companion, may be overcome, and what abiding strength such a conquest imparts to the character. We would next call upon *ministers* to learn from the experience of Bickersteth, never to determine the exact way in which He who has given them the desire of being useful will make them useful; for, it would appear that, though Bickersteth was led to the ministry by God, and his whole heart was in the work, for many years he was far from acceptable as a preacher; and even to the end his influence was more connected with his writings and labours and character than his pulpit gifts. Chiefly, however, we would claim from *the Church* at large a more dispassionate and ample examination of all matters relative to unfulfilled prophecy, after noting the example and experience of Bickersteth. Edward Irving had no sooner given a new and salutary impulse to the study of prophetic Scripture, than he lapsed into baleful heresy, and to this day, the adoption of Irving's prophetic scheme is held,—especially by many of his countrymen,—as sure of leading in the end to Irving's doctrinal heterodoxy. This, however, is a fallacy; for even Irving never pretended that there was any connexion, argumentative or historical, betwixt the views he espoused regarding Pre-millennialism, and the sentiments he broached as to the humanity of Christ. And if the subject is strictly inquired into, it must be admitted that it is impossible to discover any logical vinculum betwixt the theological speculation and the prophetic tenet, which makes it necessary, or common, or probable, that he who embraces the one should acquiesce in the other. On the contrary, it can be irrefragably shown, that, whilst Premillennialism has been held by some in all ages of the Church, since the days of Papias, Irving and a minority of his followers are the alone persons who have combined this theory of prophetic interpretation with the crude and derogatory figment of the sinfulness of our Immaculable Lamb.

At all events, if Edward Irving associated Pre-millennialism with the most repulsive dogmas of theological error, Edward Bickersteth maintained the same views on prophecy, in the main outline and essential features, with a doctrinal creed, as thoroughly sound on all Evangelical points as the Thirty-nine Articles, or the Westminster Confession. And this ought to be sufficient to bring back the scales of judgment to equilibrium, if no more. We ask not that men should see all matters just as Bickersteth saw them; but we regard it as a very legitimate argument, and one not easily set aside, that if in the case of a Pre-millennialist so decided as Bickersteth, we can detect no leaning towards heretical extravagance in the things of salvation, but rather, a vigorous, cordial, explicit, uniform attachment to the doctrines of grace in all their minutiæ and in all their relations, there cannot be an intrinsic tendency in the Pre-millennial system to produce the crudities of Irvingism.

Bickersteth did not only in the end embrace the same system of

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prophetic interpretation, in the main, as Irving had been honoured to revive and advocate whilst he shone in his brightness—it is of importance, we feel, to add that he did so in spite of strong prejudices awakened by the fantastic delusions which Irving so lamentably patronized. "My mind," he writes (vol. ii., p. 25), "has been much exercised by some of the novelties of Mr. Irving entering into my parish. I see no scriptural warrant for them, and many things that seem directly against them; therefore I feel it my duty to oppose them." Again (at page 27), he writes, "I went to Mr. Irving's church and heard the speakers with tongues. It did not appear to me a real work of the Spirit. I was depressed by it as a delusion." And his biographer (at page 45) remarks, "the excitement of the unknown tongues and the dogmatism and extravagance often connected with the study of unfulfilled prophecy would naturally repel a mind like his from all such inquiries."

Nor was the prejudice just alluded to the only one that Bickersteth had to surmount, ere he would be induced either to adopt or study Premillennialism. But his biographer tells us (in vol. ii., p. 44,) "that when he was first brought in his youth to the knowledge of the Gospel he adopted the view which was then popular among serious Christians, and looked forward to the gradual conversion of the world by the spread of Missions, and a larger blessing on the ordinary means of grace. His occupation and the peculiar character of his mind, which was practical and earnest, but not *imaginative*, seemed likely to confirm him in the view he had so early embraced. His whole strength for many years had been given to the work of Missions,"—"and, in a letter to a friend, he had mentioned his fears for the missionary cause from the eager attention given to prophetic discussion." "The good men," (he wrote in 1831,) "are all afloat on prophesying, and the immediate work of the Lord is disregarded for the uncertain future."

Few men, it is thus evident, had more obstacles to vanquish than Bickersteth, in preparing even to investigate the subject of prophecy. But he did vanquish them—led by the providence, and taught by the Spirit of God. Public events about the year 1830 caused him to ask, "Does the Word enjoin attention to all prophecy—fulfilled or unfulfilled? And, if so, what, according to the Scriptures, are the *real* prospects of the Church of Christ?" These inquiries once originated, he neither speedily dismissed, nor rashly settled. "Several years" were devoted to their full consideration, and it was only after prolonged study, continued prayer, and at a period of life when all his powers were in their most vigorous maturity, that "he became, what is popularly, but rather vaguely called, a Millenarian."

It is with no less pleasure that we also notice how, after his mind was made up, that Bickersteth lost no time either in avowing or diffusing those views he had been brought to entertain. He did not say, half in shame and half in humility, that he was afraid lest after all he might be mistaken, and so he would take time ere he acknowledged his change. But, on the other hand, with as much simplicity as courage, he writes (at p. 93),—"Tell Mrs. F. that Dr. Chalmers, after



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reading my work on prophecy, is entering into the views there brought out. *I know* it is substantially God's truth,—if no man on earth agreed in it; but it is a great comfort to see God bringing such minds as his to concur in it." Nor did Bickersteth, as so many do, estimate the truth he had now got possession of by its likelihood to injure or promote his usefulness, and say, "I will not make it known just yet, lest my people should disrelish it and my ministry be embarrassed." Having found a pearl of great price, he displayed it before the Church, and invited all, by preaching, and letters, and treatises, to dig in the same field in search for the same treasure. Even when first the glorious field of unfulfilled prophecy rose before his view, he never allowed it to occupy more than its own place in his theological system. But he felt at the same time, that it was his imperative duty to draw the minds of others in the same direction, and call the Church with a loud voice to the enjoyment of hopes she had too long disregarded. "He preached four sermons on the subject," his biographer mentions (vol. ii., p. 46), immediately after embracing Premillennialism, "and published them early in the next year." "His correspondence, too, from this time shows the attention which was drawn to the hope of Christ's coming by these sermons and by his later publications."

We fear that there are many ministers and students who more than incline to the prophetic system advocated by Bickersteth, but who are too timid to say so beyond the precincts of their own library. They cannot interpret the Bible by a principle which lands them in a system of sound theological truth, without, by the same principle, being landed in a system of Millenarian prophecy. But they would not let their bosom friend know this for the world, and they will actually preach one scheme and believe another. Bickersteth pursued a course at once bolder and more honest. What he found in Scripture he believed; and what he believed he promulgated; and of consequences he seems never to have thought. God's truth, he knew, would justify itself.

Bickersteth had his reward in the knowledge that he had been instrumental in leading numbers who had hitherto shunned the prophetic page as either a desert, or forbidden ground, to search into its mysteries; and not a few eventually embraced the same system of interpretation as himself. At the present time, any attempt to exhibit and spread abroad Premillennialism is sure to awaken most vehement clamour in certain quarters, and it is well if, with the interruption of ministerial intercourse, there is not united a mitigation at least, of private friendship. We rejoice to find that Bickersteth had not this ordeal to undergo—but that from the first his sentiments were respectfully considered, and even widely adopted. "I have often wished," writes a friend (vol. ii., p. 66), "I could tell you that your sermons on 'the Day of Christ,' were received with uncommon pleasure in the neighbourhood. I think forty-seven copies passed through my own hand, and a neighbouring clergyman read the whole in succession from the pulpit." But the most remarkable testimony to the accept-

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ance which welcomed Bickersteth's views on Premillennialism, and one for which many, we apprehend, may scarcely be prepared, is contained in a letter from Dr. Chalmers. Young men, enthusiasts, or females, are generally the three classes into which the holders of Premillennial truth are divided; and it is too often the case that a sneer of this kind is the sum of the objections urged—the only argument that our opponents will bestow upon us. It appears, however, that even in 1836, Chalmers had turned his thoughts on prophecy, and after no cursory or superficial inquiry into the subject, but a calm, extensive, learned investigation of it, he announces that substantially he is at one with Bickersteth. The following is his letter, and we call the marked attention of our readers to it:—

"My dear Sir,—I should have acknowledged much sooner the receipt of your kind note, and of the precious volume which accompanied it. I am now reading it with great interest, and *think I shall accord more fully with its views than with those of any author I have yet read who has ventured on the field of unfulfilled prophecy.* I lately finished the perusal of all Mede's and of all Cuninghame's prophetical works, and certainly have been much impressed by them. I sympathize, however, far more with your doubts than I do with his decision on the subject of a personal reign. But of this, on the general, I am well satisfied, that *the next coming* (whether in person or not, I forbear to say) *will be a coming, not to the final judgment, but to precede and to usher in the Millennium.* I utterly despair of the universal prevalence of Christianity as the result of a pacific missionary process, under the guidance of human wisdom, and principle. But without slackening in the least, our obligation to help forward this great cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures. Let me advert to the practical character and unction of your work as stamping an additional value upon it,—being throughout a powerful address to the conscience, instead of a mere entertainment, which too many of our works on prophecy are, to the curiosity of men."

No one can rise from the perusal of this "Memoir" without perceiving, that from the time when he had fully adjusted his system of prophetic interpretation, and began to act upon it, Bickersteth, instead of coming down either in point of spirituality or devotedness, shone out more conspicuously in all the graces of a believer and apostle. It was in 1832 he embraced the Premillennial scheme from conviction, and with all his heart; and now we can mark, even more than ever, the fervent outgoing of his soul in love to God,—the joyful consecration of his life to the service of the Church. "Prophetic truth," he writes (vol. ii., p. 47), "deeply, but humbly studied, does not weaken our hold of any saving doctrine of revelation, but rather enlarges the mind to fuller views of Divine righteousness and goodness." Again (at p. 61), we find this memorandum: "I have found the doctrine of the personal coming of Christ before the Millennium quickening and profitable to my soul, and believing it to be Divine truth, I pray that I

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may see it with greater clearness and power, hold it more firmly, confess it more boldly, and live in its joyful hope, as well as in its awaking and stirring influences." And at p. 96, he writes thus to a friend: "The hope of our Lord's coming is a grand animating spring of liberality."

We have but room to add—but it is worthy of being noticed—that prophecy was not with Mr. Bickersteth a subject which, having once studied, he shut up and laid aside as susceptible of no further elucidation. On the contrary, from the day when he first sat down to the study, he never ceased to prosecute it; and though it received at no time a disproportionate, far less an exclusive, share of his attention, he kept it always before him, and with an ardour which seemed only to advance with advancing years, he continued to correct, to enlarge, to simplify, to promulgate, to enforce, and to defend his views to the very close of life. At p. 96, he writes: "Part of my mind may be seen in my 'Guide to the Prophecies,' but I trust I see things more clearly now than I did then." And as he stood amid the shadow of death, upon the threshold of eternity, he thus addressed his son: "You preach the Premillennial Advent. I know you do, because you believe it. *I have never regretted the Lord's giving me to grasp that blessed truth.*"

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*Lectures on the Prophetic Scriptures.* By the Rev. EDWARD WINTHROP, M.A. New York. 1850.

AMERICA is still far behind in prophetic study. Yet there are a few who have set themselves in good earnest to the work and are making progress. Mr. Winthrop is one of them; and the little work before us, though containing nothing new, illustrates the old clearly. We give two specimens. The first is a statement of the Premillennial argument from 2 Thess. ii.:—

"The Thessalonians had been greatly alarmed respecting the *παρουσία*, personal presence, or coming of Jesus in the great day. Paul tells them that they must not be soon shaken in mind, or be troubled, as though that day were instantly impending. He then says, that before the coming of Christ the apostasy and certain other events must take place. The lawless one, the man of sin, must first come; and after he has prevailed for a time, Christ will appear and destroy him by the epiphany of his presence.

"Is it not evident that the only coming of the Lord respecting which Paul was here speaking, and which had excited the apprehensions of the Thessalonians, and upon which he discoursed to them at large in both these epistles, was *the personal and visible coming of Jesus in the great day?* Most assuredly. No one, with the evidence now before him, unless his mind be pre-occupied by some other view, can have a doubt that such is the true import of the apostle's language. The only reason for not adhering to the plain meaning of the passage, as supported by the context, the usage of the sacred writers, and the well-known circumstances of the Church at Thessalonica, is, that if it be admitted that the word *ἐπιφάνεια* means here, as it does everywhere else, a visible appearing, and *παρουσία* a personal presence, as the context evidently requires, and that the double phrase, *epiphany of his presence*, denotes the visible appearing of the Lord at his second advent to judge the quick and the

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dead, and to establish his kingdom, (2 Tim. iv. 1); we say, the only reason our opponents can offer for not adhering to this plain and unquestionable meaning, is, that if they admit that such is the true import of St. Paul's language, they must admit also, by unavoidable inference, that this inspired apostle reveals the fact that there will be a Premillennial personal advent of the Lord for the destruction of Antichrist and the ushering in of the Millennial reign; which seems to them to conflict with some of their general principles, and which they do not know how to reconcile with certain other views which they have adopted."—Pp. 33—35.

Our second extract refers to Missions, repelling the misrepresentations brought by Post-millennialists on this point against us:—

"So far, however, from these views being unfavourable to Christian Missions, if the doctrine of the Premillennial advent were clearly understood, and generally received, and legitimately followed out, it would be the key to unlock the treasury of the Church, and would prove the most powerful argument in collecting means for the gathering in of God's elect from all parts of the earth that the world has ever seen. The love of Christ would be brought to bear in rousing the Church to tenfold effort; and that love, in those who were under the practical and scriptural influence of this great doctrine, would, by the aid of Divine grace, find new fuel to increase the flame. Why should the Church wish to hoard its money, when it will soon have no use for it? Why should believers be anxious to retain the riches that perish in the using, when they will soon have the inexhaustible riches that Jesus has laid up for them? If a man really believes that his Saviour will speedily appear, and loves that Saviour from the heart, and is anxious to see the manifestation of the coming glory,—will he not cheerfully give his money, his time, his talents, and his influence, to accomplish that which is an indispensable preliminary, to wit, the gathering in of the election of grace? No one acquainted with the laws of mental and moral action can doubt that such would be the legitimate and appropriate tendency of his belief.

"Will he not have the most powerful inducements to train up his children in the way they should go, seeing that what he does he must do quickly, if he would have those children share with him the blessedness of the kingdom? If a day of wrath is at hand which is to pour a flood of vengeance and of fire on apostate Christendom, sweeping away the race of the ungodly, cutting off those who have neglected the privileges of the Gospel, and making bare the arm of the Lord among the Heathen to the ends of the earth, must we not 'up and be doing?' Most assuredly.

"One great reason of the present lukewarmness, apathy, and spiritual declension in the Churches, is, that the great body of ministers and professors of religion do not believe these things. They do not keep before them the burning motives of the early disciples, who took joyfully the spoiling of their goods, hoping to obtain the better resurrection. For the first two or three centuries after the ascension of our Lord this doctrine was the general belief of the Church; and of its blessed effects in producing self-denying zeal, and holiness of life, and contempt of death, in apostles and martyrs, history abundantly testifies."—Pp. 41—43.

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*A Lyrical literal Version of the Psalms.* By the Rev. FREDERIC FYSH, M.A. In two vols. Seeleys: 1850.

THIS is not a *metrical*, but simply a *lyrical*, version of the Psalms. It is intended to preserve the Hebrew rhythm as much as possible, and to present us with the twofold advantage of a literal, yet lyrical rendering. In several places Mr. Fysh has been most successful, and

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the mere reading of a psalm in his rendering, and often his rhythmical arrangement, will be found most advantageous. Perhaps there is yet greater nicety required in many passages than he has attained, yet he has not failed to bring out many excellent elucidations, both in the translation itself and in the notes which follow each section. While largely drawing from the critical stores of Hengstenberg, Mr. Fysh brings out what the German critic hides or denies,—the Messianic application of the Psalms, both in reference to the past shame and future glory of the Son of David.

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*Memoirs of the Life and Writings of Dr. Chalmers.* Vol. III. Edinburgh: 1851.

APART altogether from the piety and the genius which these Memoirs exhibit, the amount of *energy*, both physical and mental, which they reveal to us, is altogether amazing. And it is energy of the highest and truest type. It is not impulse, it is not a series of enthusiastic bursts;—it is patient, bold, high-souled, unflagging energy. It seems to have known no *tides*, no fluctuations; it was ever flowing on in its fulness and fervent power. If one might use the figure, we should be inclined to say that these Memoirs contain the history of a vast moral steam-engine, which day and night, summer and winter, with unwearied motion, pursues its noble onward course. In Dr. Chalmers we have a sort of miracle of sustained and unabating *energy*. His hands always full, his mind always working out some great idea, his soul always pressing forward to the practical development of his mighty plans, his life was one of little leisure and no idleness. It was a well-filled up life in all its parts; and this volume is a specimen of the way in which it was filled up.

This volume is intensely interesting, but there are one or two passages in Dr. C.'s journals which we wish had been omitted. They were evidently never meant to see the light, and they might be laid hold of by those who wish not well to the cause of Christ.

There are several allusions to his prophetical studies. He seems at no time to have lost sight of these, though sometimes repelled from them by the extravagances connected with them in certain quarters. His mind was evidently grappling with the great questions which they involved, and he did not shrink from following the light which he had discovered. There can be no doubt, that though his views were not matured, that his leanings were all in favour of Premillennialism. He had been struck with the strength of the scriptural evidence, and he was not afraid nor ashamed to let that evidence weigh with him. Would that the same marvellous candour which he exhibited were oftener seen in those who profess to study the prophetic word!

An interesting letter from him on the subject will be found in another page.

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# Extracts.

## ANALYSIS OF PERE LAMBERT'S WORK.

(*Continued from* page 327.)

Made like the angels, they will without let or hindrance exercise the functions of their august priesthood. The rest of mankind, in this third dispensation, will be subject to death, but with this difference, that their life will be prolonged beyond the usual period.

10th characteristic. The life of mankind will resemble that of the patriarchs before the deluge. (Isa. lxv. 19—23.) This extension of life will be granted to preserve, traditionally, a record of God's judgments against apostate Christendom.

The eleventh mark will be the length of the Millennium, which may be a thousand literal, or Sabbatical, or Jubilee years even. Probably the latter, if we may judge from analogy; for God's mercies are *more enduring* than his permission of evil; and Satan will have then had his sway, more or less, up to the 6000dth year.

Now these 6000 years, or at least that part during which the Jews have been trodden underfoot, is called "a little moment" (Isa. liv. 7), and there is appended a promise of a much larger proportion of mercy in store. From the prayer of Habakkuk we learn, that after the restoration of the Jews, the whole earth is to be filled with the glory and praise of God, and that this occurs "in the midst of years." (iii. 2.) From which I conclude, that the Millennial period will be at least 7000 years.

The whole history of the Church shows, that no time like that of Millennial happiness has ever occurred. As the earth sprung out of chaos, so shall the new heavens and the new earth be brought out of existence, out of the confusion (bouleversement) of the Gentile Church. (Confirmed by a quotation from Augustin.)

Objection,—that "persecution and sorrow are spoken of as the lot of the righteous," answered, by showing that this is spoken of in reference to *this dispensation* only, not in reference to that rest (σαββατισμος, Heb. iv. 9) that remaineth for the people of God. In that dispensation (see above, chap. iii.) the earth, that now is, will be renewed; all that offends will have been removed by the angels, who pluck up the tares. (Matt. xiii. 41.) Peace shall be extended like a river (Isa. lxvi. 12), and the faithful will rejoice in the Lord always.

If it be asked, whether food will then be used, I should say, Yes—judging by the analogy of Christ's glorified body, and from the marked way in which Scripture records the fact of his eating and drinking between resurrection and ascension. (Luke xxiv. 41; Matt. xxvi. 18.) "I will not henceforth drink of this fruit of the vine until I drink it new with you in the kingdom of my Father," is connected in the parallel of Luke (xxii. 18) with the promise to the apostles of their prerogative of sitting on the twelve thrones judging the twelve tribes of

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Israel. (Acts x. 41.) Have any of the promises contained in the above texts been fulfilled ?—or those in Matt. xix. 28 ? None: truly these glorious things are spoken of thee, thou city of God!

Objection answered. How will the text be fulfilled, "Many are called, but few chosen," if the knowledge of God, and happiness and holiness, are thus to cover the earth ? (Matt. xx. 16.)

This parable, the *last* of a series, has regard to our *present* dispensation, not to the last judgment. There can be no murmuring clearly in the next dispensation. The "evening" cannot be the end of the world. The "penny" cannot be eternal life. For *all* receive the penny: and then those, who in that case are on the point of receiving eternal life, turn out murmurers, and dissatisfied with their Master! The parable evidently represents the advantages, offered at different opportunities and stages of their lives, to different individuals, and the general ingratitude of mankind to God, when they see *others* called late to repentance and conversion, and are envious of them.

After having completed his gracious work for Jew and Gentile, during the 1000 years, Christ will again ascend to heaven, as is pointed out, Psalm xlvii. [This second ascension *may be* implied, but surely requires further confirmation, to be asserted dogmatically.—Tr.] This was not fulfilled at ascension of Acts i.; for, 1, the majority of the earth has since not been under Christ's Gospel; 2, the nations have never yet been united to the people of the God of Abraham; 3, much less under the government of Israel; 4, nor has the Lord ascended with the sound of a trumpet.

Satan will again be let loose, as we learn from Rev. xx. 7, and more fully in detail in Ezek. xxxviii. 1—23; xxxix. 1—22, all of which are to be interpreted literally in accordance with Rev. xx. 9. The seduced nations, at the sight of the overthrow of Gog and Magog, will turn to the Lord probably under the preaching of Enoch. (Eccles. xliv. 16.) The Lord's name will never again be dishonoured. Satan will be lodged in the bottomless pit. [Lake of fire and brimstone—Gehenna.—Tr. (Rev. xx. 10.)]

At this time will be fulfilled the text (1 Thess. iv. 15, 17), when the Lord shall descend with a shout and a trumpet. Christ will then meet with none but faithful just on the earth. Then, "we which are alive and remain." Now when can this be but at such a time as *that*, when all are perfectly Christian ? (Rev. xx. 9. Parallel to this is 1 Cor. xv. 51.)

[I cannot see that this is the necessary consequence of the apostle's words. They may certainly only mean, "Then we (speaking of true Christians only) who are alive, and '*hoping for this appearing of our Lord*,' shall be caught up." Unless, indeed, there is to be a double fulfilment of these two passages, it would seem that the author is not correct in putting these events forward till after the defeat of Gog and Magog. There may be, possibly, a double fulfilment of these words, *in a separate point of view*;—one near the commencement, the other at the termination of the seventh vial. The first visible only to the spiritual, who shall attain the first resurrection, being redeemed from

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among men (Rev. xxv. 6; Phil. iii. 11), the other visible to the apostate Antichristian world.—Tr.]

## Chap. XVI.

Contains a defence against the objections of those who seek to identify this sober millenarian view with the wild unscriptural notions of those who made the millennium a Mahometan paradise.

The views of our author agree exactly with the statements of Irenæus and Lactantius in the following important points:—

1. That at and after the second coming of Christ the faithful quick will be glorified in their bodies, and live *in them* on earth a thousand years, or at least have a very prolonged life.

2. That there will be many generations and a numerous population of holy families.

3. That the pious dead will have been raised at the second coming, live on earth in company with the glorified quick in incorruptible bodies, and be governors under Christ of the rest of mankind.

This doctrine has been never opposed by any constant tradition or by any decree of councils, but was held by Papias, John's disciple, Irenæus, pupil of Polycarp, Justin, Melito of Sardis, Clement of Alexandria, Athenagoras, Tertullian, and, in the fourteenth century, by Lactantius, Martin of Tours, Sulpicius Severus,—all of whom hold a middle course, in their description of the millennium, between the grossly literal and the ideally spiritual sense. Against the latter, the use of the word "souls" (Rev. xx. 4, 5) in the one verse, and in the other the rest of the dead "*not living again*," is *decisive*. The one party did live again, the other did not. How could this be, but by the former re-possessing their bodies?

As the time of *unsealing* approaches *more* will be known. (Dan. xii. 4.) Meanwhile, a patient study of these subjects is well adapted to nourish in the hearts of the faithful the most *precious* sentiments of *Christian piety*. For though the millennial reign will give the just worldly prosperity, yet their *chief* delight will be in *larger experiences* of God's *love*, in knowledge of his holiness, and zeal for his righteous laws, and for the great cause of human redemption.

## Chapters XVII. and XVIII.

On the Antichrist and harlot of Babylon, are fully translated. (See Translations.)

After which come the two following chapters on the communication of new powers to the Church, and on the new heavens and earth. Isaiah and Peter.

## Chap. XIX.

It may be asked, will the Church, during the reign of Christ, have new light communicated in the meaning and extent of the prophecies of the Old and New Testaments?

1. No new revelation can contradict in any way what was given by Christ and the Holy Spirit to the apostles.

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2. The dogmatic and moral verities revealed by Christ are enough to lead the faithful to righteousness and salvation. "Ye are my friends, if ye do whatever I command you."

Still God *may* further instruct the elect in the mysteries of his love and purposes, not known to the apostles. They will have senses far superior to their present faculties. Hence we may collect, that there will be new subjects for them. In Rev. x. 4, we see that certain mysteries are sealed. But the fact of their being sealed shows that one day the seal is to be taken off.

Again, Rev. xv. 2—4, shows that the conquerors over the beast had a new discovery of God's love towards them. St. Paul hints at the same (2 Cor. xii. 2—4). But if God *then* revealed them to St. Paul (though *he* could not afterwards repeat them to the Corinthians), is it not probable that He will reveal them to saints? At least the notion contains nothing contrary to any tradition or doctrine.

The text in Galatians i. 8, is in no way against us, for all that is there anathematized is a *new* gospel, i.e., a new way of salvation. But if an angel, supported by sufficient miracles, were to bring a fuller revelation of the same gospel and of God's future purposes, who could quote this against him?

In John xvi. 12, our Saviour hints at the inability of the apostles to receive all He could say at that time. He did enlighten them at Pentecost, and there was a promise given them to guide them into all truth. May He not enlighten his Church still more? Augustin thinks (and with good reason), that the writings of the apostles did not contain the full record* of the "many things which Christ had to tell them." The day when Christ will explain these truths fully will probably be the time of regeneration and refreshing, when they shall sit on twelve thrones. It is clear, from 2 Thess. ii. 3—7, that those converts had been instructed, *vivâ voce*, in all the mysteries about the second coming of Christ and of the Antichrist, which we know but imperfectly. What is to prevent Christ, at some future time, from more explicitly opening all the truth to his Church? Some of these deep truths are probably contained in the Apocalypse. The seal on that book will one day or other be taken off, and then the eyes of the Church will be able to follow the traces of the Divine plans as to the future economy of the Church. It was in a similar way that the eyes of the two disciples, on the road to Emmaus, were opened. (Luke xxiv. 45.) So Peter's eyes and those of the apostles were opened by the conversion of Cornelius, as to the admissibility of the Gentiles into the covenant of the Christian Church. "Then hath God also opened a door of repentance to the Gentiles, a door of repentance to make them partakers of eternal life." (Acts xi. 18.) Hence it seems reasonable to suppose that the faculties, and objects for contemplation, of the saints will be considerably enlarged in the future state of the Church.

## Chap. XX.

### THE NEW HEAVENS AND THE NEW EARTH.

I. This doctrine is a very ancient one, but does not imply the anni-

* See also John xxi. 25.—Tr.

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hilation, simply the perishing of the present form, of the earth by fire, just as the outer crust of the globe perished in Noah's time by water. (Ps. cii., 1 Cor. vii. 31, Isa. li. 6, Matt. xxiv. 25, v. 18, Acts iii. 21.) Revelation xxi. 1 : "I saw a new heaven and a new earth, for the former earth and heaven had passed away, and there was no more sea."

II. For the agency of fire in the destruction of the *present form* of the earth, see Ps. xi., Deut. xxxii. 22, 2 Pet. iii. 7, 2 Thess. i. 8. Near the end of the first dispensation, God punished the guilty by exterminating the whole race, with the exception of eight, by water. What will He not do to those who have added Dei-cide to guilt? He will send that very Son, surrounded by his angels, to cut off apostates. From the top of a luminous cloud, of which all the thrones of the universe cannot give us the least idea, and with a voice calculated to freeze with terror all the inhabitants of the world, the Sovereign Judge will pronounce this decree: "Perish the earth, which has nailed to the cross the Son of God." Then launching from his mouth a ray swifter than lightning, more burning than the thunderbolt, he will set fire to the earth, and by the ministry of angels will pour on this mighty Sodom, bemired with every species of abomination, a rain of fire and sulphur.*

III. The conflagration is to coincide with the Lord's coming; Ps. l., xcvii., Isa. xxx. 30, xxxiv. 8; where observe that Edom is the Gentile Church, as is Babylon in St. John, Rev. xviii. 8—18, xix. 3.

IV. The earth will rise from its ruins. The fire will have purified it, but not reduced it to nothing. (See 2 Pet. iii. 7—13.) Many have conceived by the new heaven, the heavenly abode of the blessed. But in that case St. Peter would not have added, "a new earth;" for the saints neither now are, nor after the *last* judgment will they be, on *a new* earth.

Besides, the new heavens and the new earth, though differing in *quality* and purity, will still be similar in *kind*. St. Peter's desire was to stop the mouth of scoffers by showing the certainty of the destruction of the present earth by fire, from the historical fact of its previous destruction by water. "The earth, that then was, perished. The present heavens and earth by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Also his object was to console the Christians, with an assurance that it should not be so annihilated, but that it would be replenished for the enjoyment of the faithful. "In which dwelleth righteousness." In all this, taking it literally, there is a sound and consecutive sense.

Observe, Peter founds this hope on an ancient promise, which we nowhere find but in Isaiah lxv. 17, lxvi. 22. Reading over these passages, we see that the fulfilment cannot be put off till the end of the world, for there will be both young and old who will live on till an advanced age. Also this renovation of the earth will coincide with the return of Israel, which it has been proved will occur many ages before the final close of all things.

V. The early fathers take exactly the same view, and the Nicene

* See Isaiah.

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fathers, on the authority of Gelasius; so Justin, Basil, Cyril of Jerusalem, Gregory Nazianzen, Chrysostom, Ambrose, Augustin.

VI. This new earth will become the habitation of the just, and of those who have taken part in the first resurrection. St. Paul hints also at a future habitable world in Heb. ii. 5. . . .

VII. The ancient Jews held similar opinions on the burning up of the earth by fire. (See Aben Ezra, D. Kimchi, and Josephus.) The Levitical law of the Sabbatical year was a type of the 1000 years after the 6000. [Called by St. Paul σαββατισμος.—Tr.]

VIII. Many of the ancient profane authors, (among them Cicero and Sophocles,) some more, some less distinctly, speak of the future burning of this globe. Bishop Burnet, in his "Sacred Theory of the Earth," traces the foundations of all these various traditions to their Scripture origin,

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## THE SEEN AND THE UNSEEN.

"The things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 18.

I.

Ha! yon burst of crystal splendour,
Sunlight, starlight, blent in one;
Starlight set in arctic azure,
Sunlight from the burning zone!
Gold and silver, gems and marble,
All creation's jewelry;
Earth's uncovered waste of riches,
Treasures of the ancient sea.
Heir of glory,
What is that to thee and me?

II.

Iris and Aurora braided,—
How the woven colours shine,—
Snow-gleams from an Alpine summit,
Torchlight from a spar-roofed mine.
Like Arabia's matchless palace,
Child of magic's strong decree,
One vast globe of living sapphire,
Floor, walls, columns, canopy.
Heir of glory,
What is that to thee and me?

III.

Forms of beauty, shapes of wonder,
Trophies of triumphant toil;
Never Athens, Rome, Palmyra,
Gazed on such a costly spoil.

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Dazzling the bewildered vision,
More than princely pomp we see;
What the blaze of the Alhambra,
Dome of emerald, to thee!
Heir of glory,
What is that to thee and me?

IV.

Farthest cities pour their riches,
Farthest empires muster here,
Art her jubilee proclaiming
To the nations far and near.
From the crowd in wonder gazing,
SCIENCE claims the prostrate knee;
This her temple, diamond-blazing,
Shrine of her idolatry.
Heir of glory,
What is that to thee and me?

V.

Listen to her tale of wonder,
Of her plastic, potent spell;
'Tis a big and braggart story,
Yet she tells it fair and well.
She the gifted, gay magician,
Mistress of earth, air, and sea;
This majestic apparition,
Offspring of her sorcery.
Heir of glory,
What is that to thee and me?

VI.

What to that for which we're waiting
Is this glittering earthly toy?—
Heavenly glory, holy splendour,
Sum of grandeur, sum of joy;
Not the gems which time can tarnish,
Not the hues that dim and die,
Not the glow that cheats the lover,
Shaded with mortality.
Heir of glory,
That shall be for thee and me!

VII.

Not the light that leaves us darker,
Not the gleams that come and go;
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.
Heir of glory,
That shall be for me and thee!

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VIII.

City of the pearl-bright portal,
  City of the jasper wall;
City of the golden pavement,
  Seat of endless festival.
City of Jehovah Salem,
  City of eternity,
To thy bridal-hall of gladness,
  From this prison would I flee.
    Heir of glory,
  That shall be for me and thee!

IX.

Ah! with such strange spells around me,—
  Fairest of what earth calls fair,—
How I need thy fairer image,
  To undo the syren snare!
Lest the subtle serpent-tempter
  Lure me with his radiant lie;
As if sin were sin no longer,—
  Life were no more vanity.
    Heir of glory,
  What is that to thee and me?

X.

Yes, I need THEE, heavenly city,
  My low spirit to upbear;
Yes, I need thee, earth's enchantments
  So beguile me with their glare.
Let me see thee,—then these fetters
  Break asunder,—I am free;
Then this pomp no longer chains me,—
  Faith has won the victory.
    Heir of glory,
  That shall be for thee and me!

XI.

Soon where earthly beauty blinds not,
  No excess of brilliance palls,
Salem, city of the holy,
  We shall be within thy walls!
There beside yon crystal river,
  There beneath life's wondrous tree,
There with nought to cloud or sever,—
  Ever with the Lamb to be!
    Heir of glory,
  That shall be for thee and me!

---

***All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.***

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